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UNITY

A MAGAZINE DEVOTED TO CHRISTIAN HEALING

15¢

Christian Efficiency
By Charles Fillmore

Who Is Your Sole Support
By Thomas L. Masson

72892
v. 25
1931

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realise spiritually, this Healing Thought:

By the power of Thy Spirit I am strengthened and healed

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

Thy unfailing bounty fills my mind and overflows into all my affairs

---

These statements are to be used from

July 20 to August 19

For further explanation of these thoughts turn to page 70

UNITY

Devoted to Christian Healing

CHARLES FILLMORE AND MYRTLE FILLMORE, *Editors*
GEORGE E. CARPENTER, *Associate Editor*

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Christian Efficiency

By CHARLES FILLMORE

IT IS generally admitted that Christianity is not bringing the returns that it should; that it is not measuring up to its capacity. Many remedies have been suggested: that God might pour out His Spirit and a world-wide revival result; that Christ might come again in person and lead the Christian armies to victory; that a great Christian leader might arise and stir the whole Christian world by his zeal and his eloquent appeals to all sinners to "flee from the wrath to come." Yet nothing is being done about it by the Christian church.

Jesus said, "Wist ye not that I must be about my Father's business?" Jesus made the teaching of the Truth a business, and He expected it to pay one hundred per cent.

When a business or an industrial plant of any kind is running behind in products or profits, an efficiency expert is called in to locate the cause.

What Christianity needs is an efficiency engineer to locate its lethargy and speed up its production at least fifty per cent. In other words, Christianity is not using one-half its working capital. Some of its frozen assets could be made fluid, if its managers would drop some of their old-fogy notions and adopt new methods in Christian business.

What would be some of the lost motion in Christianity that an efficiency expert would point out? First, that Christianity had some very wonderful and valuable assets that it had received by divine inheritance, but which it was not using; for instance, healing. The founder of Christianity is called the Great Physician because so much of the work that He did was the healing of the sick. He said, "Follow me." The early church did follow Him, and the book of Acts records

many marvelous demonstrations of the power to heal the sick as manifestation of His doctrine. In the last chapter of Mark it is written, "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed."

Christianity rightly understood and applied would also cure the economic ills of the world. The equity taught by Jesus in the Golden Rule has been applied by certain business houses and marvelous results have followed. All wars would cease if Christians followed the advice of Jesus, "Love your enemies."

This is but a bare hint of what Christianity as taught by Jesus would do for its followers if it were faithfully taught and applied.

Who shall instruct the people in this highest and most practical religion, philosophy, and science ever given to man? The answer is that Christian ministers are the authorized representatives of Jesus in the presentation of His doctrine, and they should be informed and empowered to present it to the people, not only in its theoretical but in its practical phases, as an efficient power that will save all those who use it as directed.

Then let us examine the ministry, as a whole and in particular, as to their efficiency in the presentation, and their power in the demonstration, of the principles taught by Jesus Christ.

What do they say about the sources of wisdom and of the understanding of things spiritual? Jesus said, "But the Comforter, *even* the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." Do Christian ministers recommend the Spirit of truth as the supreme authority for the impartation and application of Christianity? or do they count the education and the degrees that they get at theological seminaries as of the greatest value to their work in the ministry?

Do Christian ministers recommend reliance on God

for healing the sick, or do they advocate drugs and other material remedies?

MANY ministers are theoretically accepting Christian healing, but practically applying materia medica.

For example, Doctor Harry Emerson Fosdick, one of our greatest Christian ministers, had a most intriguing article in the magazine, Physical Culture, for last January, entitled "The Spiritual Factors in Health."

Doctor Fosdick is in hearty accord with the necessity of a dominant spiritual note as fundamental in the healthy soul, and as the keynote to permanent health of body. His opening declaration is, "One of the best known physicians in this country said to me recently that in his opinion the next forward step in scientific medicine would come from the recognition of the spiritual factors in health. Certainly it is high time that such recognition become more general and more intelligent. Health is a tunnel that must be dug from both ends, the physical and the spiritual. Every bodily condition has a spiritual repercussion; every spiritual attitude has its bodily echo. Only when both the visible and invisible aspects of a human being are normal and right is radiant and resilient health possible."

Dr. Fosdick proceeds: "Faith is not a pious matter, primarily, an affair of creeds and churches. It is a basic power in human personality, like love and hope, which when well used is a builder of wholesomeness and health. Fear imprisons life; faith liberates it. Fear paralyzes life; faith empowers it. Fear disheartens life; faith encourages it. Fear sickens life; faith heals it. Fear narrows life; faith expands it. Fear depresses life; faith gladdens it. Whatever, therefore, displaces fear by faith makes for the health of the whole organism. . . .

"Many people who consult a doctor for physical complaints do indeed have bodily maladjustments to complain of, but these physical conditions are often

only the symptoms of depressing moods. *No doctoring of the symptoms only will clear the case.* It is small wonder, therefore, that many cults devoted to healing by spiritual means flourish. I make no general plea for them. Many of them are doubtless congenial soil for superstition and quackery. I am a firm believer in scientific medicine. But the sooner scientific medicine acts on the fact that not only do physical conditions cause spiritual problems, but *spiritual conditions cause physical diseases,* the sooner will we get scientific medicine on a sounder footing."

DOCTOR FOSDICK'S admission that the mind does affect the natural harmony and health of the body is far in advance of the position taken by the great majority of ministers. However, it is evident that he has not analyzed and applied the fine metaphysical distinctions necessary to a correct interpretation of spiritual healing. For example, his claim that "spiritual conditions cause physical diseases" would be disputed by a Christian healer. Christian metaphysics teaches that man is Spirit, mind, and body. Spirit is perfect, human mind is the realm of free will and it can think both the perfect and the imperfect, and body is the result of that thinking. When man centers his attention on Spirit his mind reflects the perfection of Spirit and his body is correspondingly changed. "God is spirit," said Jesus. He said also, "Ye therefore shall be perfect, as your heavenly Father is perfect." Paul understood the law by which man incorporates spiritual perfection into his character. In II Corinthians 3:18 he writes, "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as the Lord the Spirit."

Spirit is perfect, and by identifying our mind with Spirit we shall become perfect.

Christian metaphysics is not taught in our schools or colleges, and ministers are not spiritually logical; consequently, they do not perform so-called miracles

of healing. Of course, there are no miracles, as the term is usually understood. When the slow processes of nature are accelerated by the dynamic energies of Spirit, the result is called miraculous, but no fundamental law has been broken.

The great need of the Christian church today is a better understanding and application of spiritual laws by its ministers. They are standing in the shoes of the Pharisees of old, depending for salvation on their literal study of the Scriptures. It is written in John 5:39 that Jesus reprimanded those letter-bound keepers of the law in these words, "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life."

The Scriptures point the way to the living Christ, who is yesterday, today, and forever the same. Let "Christ be formed in you," then the Scriptures will become illumined for you, and you will renew your mind and heal your body.

WHY DOCTOR Fosdick, who accepts the truth that, as he says, "health is a tunnel that must be dug from both ends, the physical and the spiritual," should admit that his faith is in materia medica is beyond the logic of the average mind. If Jesus is the Great Physician, and He promised, "Lo, I am with you always," why should His ministers ignore His presence and His power to heal bodily ills.

Doctor Fosdick freely admits that Christian healing is plausible, but he is quick to assert his loyalty to materia medica: "I am a firm believer in scientific medicine." Strange to say, this is the attitude of the Christian ministry, with few exceptions. Yet they are forced to admit that Jesus not only made healing a vital factor in His ministry, but also taught that His followers should prove their faith by doing the same works. "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if

they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."

The fact is that Christianity, as taught today by its ministers, ignores its greatest asset, the healing of the sick. Instead of encouraging faith in God as the source of health, the dominant trend of Christian literature and the Christian ministry is to weaken that faith. Jesus promises not only to heal our diseases but to save us from the greatest and most dreaded enemy, death; "If a man keep my word, he shall never see death," is the promise. Paul says, in Romans 5:21, "As sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord." Also, in Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you."

These promises that man can be bodily healed, and that health can be made permanent to the point of overcoming physical death, stare in the face every Christian who reads the New Testament.

The crucifixion of Jesus was to prove to the unbelieving that, as Paul says, death could be overcome by all who have the same mind in themselves that Jesus had in Himself.

THAT CHRISTIAN ministers claiming to be educated in spiritual things should argue for the perpetuity of death is astonishing. Yet in Tarbell's Teachers' Guide, in the Lesson for February 1, 1931, David James Burrell is quoted as follows: "To insist upon the cure of every malady would obviously leave no room for any judgment but our own; and besides, if all such prayer were answered in accordance with the nearsighted petitioner's work and will, no one would ever die. Then, what a world this world of ours would be!" Notwithstanding, John wrote, in Revelation 21:3, "Behold, the tabernacle of God is with men,

and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

However, there are well-known Christian ministers here and there who are getting in touch with Jesus and being rewarded by His healing power. Among them is E. Stanley Jones, who tells in his book, "The Christ of the Indian Road," how he was healed by Jesus. He says, "I saw that unless I got help from somewhere I would have to give up my missionary career, go back to America, and go to work on a farm to try to regain my health. It was one of my darkest hours. At that time I was in a meeting at Lucknow. While in prayer, not particularly thinking about myself, a Voice seemed to say, 'Are you yourself ready for this work to which I have called you?' I replied: 'No, Lord, I am done for. I have reached the end of my resources.' The Voice replied, 'If you will turn that over to me and not worry about it, I shall take care of it.' I quickly answered, 'Lord, I close the bargain right here.' A great peace settled into my heart and pervaded me. I knew it was done! Life—abundant Life—had taken possession of me. I was so lifted up that I scarcely touched the road as I quietly walked home that night. Every inch was holy ground. For days after that I hardly knew that I had a body. I went through the days, working all day and far into the night, and came down to bedtime wondering why in the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by Life and Peace and Rest —by Christ Himself. . . .

"Nine of the most strenuous years of my life have gone by since then, and the old trouble has never returned, and I have never had such health. But it was more than a physical Touch. I seemed to have tapped new life for body, mind, and spirit.

"Life was on a permanently higher level. And I had done nothing but take it!

"I suppose that this experience can be picked to pieces psychologically and explained. It does not matter. Life is bigger than processes, and overflows them. Christ to me had become *Life*."

DEMONSTRATIONS like the foregoing prove that the healing power exercised by Jesus Christ while in the flesh is still His in Spirit. Also that He has not gone away to some unknown far-away heaven, but is right here in our midst ready and willing at all times to help and to heal those who open the door of the mind by asking. There has been no revocation of His promise in John 14:12, 13, "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

Jesus said again and again that His power to help those who believed in Him would be intensified by His going to the Father. Metaphysical Christians understand by this that He raised His personal identity and His body energy to universal spiritual consciousness. He thus merged Himself into God-Mind, increasing tremendously His power to help humanity in all ways.

But we should remember that to receive His help we must make an appeal to Him direct, or through His ministry, for the help that we desire. By His ministry we mean those who are devoting their lives to teaching and demonstrating practically the principles of Christ.

This throws on the Christian ministry a great responsibility of faith, spiritual understanding, and spiritual power. The world is looking to them to explain the law of life as taught and demonstrated by Jesus in overcoming sin and its consequences.

Jesus overcame these enemies of mankind, and His promise is, "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

How Much
Shall I Give?

By ERNEST C. WILSON

YOU MAY give as much or as little in life as you choose, and "with what measure ye mete, it shall be measured unto you." Give little and you will receive little; give with the motive of getting something in return, and others will do the same to you; delay your giving, and the return will wait upon you; give spasmodically, and your affairs will take on the fluctuating character of the consciousness that you express.

The law is definite and certain. Each individual determines by his consciousness, and his use of the law, what the law will do for him.

However, as your consciousness of abundance grows and as you come more and more fully into the freedom of abundance, more is demanded of you. You are required to be as steadfast, as constant, and as generous in your obedience to the law of bounty as you expect that law to be steadfast, constant, and generous in its reaction in your life.

In adversity men are often zealously obedient to the law of their good, only to relax their care when they find that conditions about them have improved. This is the height of folly. If you desire that your life shall be harmonious, if you want good to be followed by greater good in your life, then be even more scrupulous in your obedience to the laws of right thinking and right action in times of blessing than you are in times when the blessings seem withheld. Do not relax your faith and devotion, or your expression of these qualities, if you would have blessings continue and increase in your life.

Perhaps it is seldom profitable to dwell very much upon negative experiences that come into our life. To dissolve them back into their native nothingness, by knowing the truth about them, oftentimes seems more practical than to question too much as to why they have come; just as to combat shadows in a room is less practical than to banish them by bringing in more light. Sometimes, however, shadows imply the presence of obstacles between oneself and the sun; and sometimes negative experiences indicate the same thing, and should be treated in much the same way. In such cases bringing in the light is not enough to do. The light will dissolve the shadows, but not the obstacles, and until the obstacles are removed there are likely to be more shadows from time to time.

SO IF some unpleasant experience is repeated several times in your affairs, find out if you can why it has come to you, and do whatever is necessary to prevent its recurrence.

For example, at one time the writer had just purchased a new car. He was feeling quite happy about it, and thought of it as a "demonstration" of prosperity, when, in the midst of his thanksgiving, he was shocked to find that a tire lock had been forced and that an expensive spare wire wheel and tire had been stolen. Why? he thought. Had he been more careless than usual in his mental attitude? Should he have gotten special insurance for the car's accessories? Should he have had a stronger lock put on the spare wheels and tires? Or was it contrary to the principles of Truth to use locks or insurance, either one? He recalled the argument that Truth students have no right to place temptations in the way of those who may be weak enough to steal. Was it right to leave an expensive possession, such as a motor car, in the street, and expect God to take care of it? In doing so, was he trying to make a kind of celestial police officer of almighty God? As he thought it over, it did seem to

him a bit absurd to say, "Now, God, I place this car in Your care while I go to the movies."

These questions were not clearly answered in his mind before the second spare wheel and tire were stolen! By this time he was thoroughly alarmed, not so much at the theft of the property, for fortunately he could replace them without too greatly missing the money that they would cost; but what, he asked, was amiss in his inner world, that this experience had come to him with such emphasis?

Soon he was to receive an answer to that question, an answer that was very difficult for him to accept, but one that, right or wrong, has meant a great deal —for good—to him ever since.

BEFORE I tell you of the way in which I got my answer to these questions, though, let me digress a moment to express a thought regarding that often asked question, "Why has this come upon me?"

Experiences come to us, not so much because we have attracted them as because they are opportunities for us to clear our thoughts regarding the problems that they present. If our thought is quite clear, the experiences do not trouble us. They scarcely make any impression on us. It is as if, in a hotel lobby, a bell boy were paging some one. We listen a moment to ascertain whether it is our name that he is calling. If it is not, we dismiss the matter from mind, and scarcely hear his continued calling. There is nothing in his call to identify the experience as applying to us. Sometimes, apparently, we do "attract" certain problems, just as I possibly did the theft of my tires in a way that I shall explain in a moment; but many problems appear in our life neither attracted nor expected—merely presented for our consideration and judgment. Sometimes we claim the problems for our own, and thereby incur the responsibility of "seeing them through." Sometimes they suggest something that profitably we can do to bring our identification with them to an end; and sometimes simply our word of

denial or our gesture of indifference dispels them from our life. Occasionally, too, problems come to us not for what they can do to us, by way of teaching us something that we need to know, but rather for what we can do for others if we are willing. For instance, Jesus did not attract the crucifixion, but He willingly accepted it as an experience that would help to free the race from the fear of death.

From a practical point of view, then, the important consideration in any problem is not so much why it has come, though that may be important too, as, "Now that you have come, what shall I do about you?"

THIS all has become clearer to me since my wheel-and-tire experience than ever it was before, in a way that you will see:

I was talking with a friend whom I had not seen for a long time. She, too, drove a car.

"Tell me what you do about your car," I said.

"What do you mean?" she asked.

"Do you ever have anything stolen?" I asked.

"N-n-o," she answered slowly. "Do you?"

"Well, I have had," I reluctantly admitted. "And I don't quite see why. I don't think I've been in any especially negative state of mind," I added.

"No, that wouldn't be the reason," she answered.

"Do you think it is because I didn't have the car insured?" I asked. "Perhaps it isn't fair to expect God to be a kind of policeman, watching my car every time I leave it."

"No, I don't think that's it, either," she said.

"Perhaps I should have seen to it that the locks were stronger. They forced the metal guards with a crowbar or some similar instrument. Perhaps it is unfair to expose to temptation those who are not strong enough morally to resist."

My friend shook her head.

"Well, then, what do you think is the reason why my spare tires and wheels were taken?"

She paused quite a while before she answered.

Somehow that pause and her manner made me feel uncomfortable. (Probably she will smile when she reads this.) Her manner made me feel that she considered the matter a grave one.

WHEN finally she answered, I decided that she did think it grave. "What have you taken from some one else?" she asked.

"Taken——! Why, surely you don't think I'm a thief?" I asked in hurt astonishment. We were old-time friends. It was hard to take.

"No, not exactly that, but it amounts to the same thing. What have you withheld that you could have given?"

"That I could have given? To whom?"

"To any one. Oh, of course, I know you're not a thief, and I don't mean that you're stingy" (she was trying to fix it up now, I thought), "but it's like this ——" and then she went on to tell me her philosophy of giving.

"You see, it's like this, Ernest," she said in effect. "You and I are especially blessed. I've heard you acknowledge your own blessings by saying that you were a child of fortune. I am one, too. All my life I have been showered with blessings. (And you had the grace to realize it, I mentally added.) I have a wonderful husband. I am in love with him and he with me. We have a town house and a mountain house. We have two cars. We have enough of the world's goods to keep us comfortable and contented. My husband has a fascinating work, and I have mine too, of a kind.

"If I were to keep busy every moment I don't know how I could return to the Father as much as He has given me. All that I can do is to try not to miss any opportunity that He offers. Then if I pass on to some one else some of the good that He has shared with me, and those with whom I share my good do likewise, I can only hope that my little will be 'increased and multiplied,' as you say."

"And somewhere, then, you think I missed an opportunity?"

"Well, the channel was clogged somewhere," she answered kindly. "If some good thing is taken forcibly out of our life, that fact would seem to indicate that we are receiving faster than we are giving."

"I don't know just where I 'slipped up,'" I answered. "But I don't think that that experience will be repeated for me soon again."

And it has not. Nothing has since been taken from me by force.

PERHAPS, you will say, my friend was an extremist. You can think of objections to her theory. So could I. I still can. But I think I have proved to my own satisfaction that her philosophy is sound and practical. I know that it has proved a great joy to me.

To feel that each good thing that comes to us is a commission from on high, a kind of sacred trust, a mark of the Father's confidence in us; that our good is not our own, but His, and held in trust for His service; there is romance and adventure in this idea. It colors to brightness what often otherwise might be a dull and drab transaction of commerce and labor.

Moreover, it brings returns. The more we give, the more we have. Giving, rightly understood and practiced with good judgment, is an investment. It takes us out of the atmosphere of "an eye for an eye, and a tooth for a tooth," and puts us under Christ's law of grace, of free giving.

The loss of my tires has been repaid to me manyfold, to me and to others too, I trust. The experience, and what followed, helped to awaken in me a new consciousness of giving, a new consciousness with which I still experiment in joy; a consciousness that has not a thing to do with tires and wheels, or with protecting oneself from loss by a kind of prepayment plan—though it might seem to be that—but that, while apparently beginning with such mundane considerations, far outdistances them, and brings one into "a land of

pure delight." That land is a consciousness that knows only abundance, that does not lose anything, because it fears the loss of nothing, that is so sure of constant supply that it views things, not as lost or acquired, but simply as visible or invisible, everywhere present, everywhere abundant, to be used and shared and enjoyed; to be conserved and accounted for wisely and sensibly, but not to be hoarded or taken out of the stream of service.

DO I MEAN that we should not "save for a rainy day"? Save, if you wish, and if you attract greater abundance than you need to use immediately, but save in anticipation of an opportunity, not in fear of a rainy day. When supply comes to you in advance of your need, do not rush to spend it foolishly, but instead thank the Father that even before you have asked He has answered, and that He, in His love, has prepared beforehand for some joy or need that you cannot as yet even anticipate.

Saving, when by "saving" we mean "investing," is quite different from hoarding. To hoard is to take money or some other form of supply out of circulation —as a miser hoards gold, through fear. Putting money into a savings bank, or investing it in a business where it contributes to human welfare or happiness—and hence increases and multiplies by the divine law of abundance, which men have appropriated and sometimes call "profit"—is not only legitimate, but a spiritual duty. Not all men do all things equally well. You may be more adept at earning money than you are at creating ways to make money serve you and others. Then, let some one, who can make money serve well, put it into service for you, and share both in the good that it can do and in the return that it can bring. That is exactly what you do when you put your money into a well-managed bank or when you invest it in some legitimate and substantial enterprise.

Investments, too, are necessary but merely incidental as you become established in a giving conscious-

ness; necessary because you will attract abundance that needs to be wisely stewarded, incidental because they are but a part of the mechanics of what is primarily an investment in spiritual riches. Your real investment, the substantial basis of your mundane wealth, is an investment in human kindness, in service, in such qualities as love and thoughtfulness and remembrance.

YOUR SPIRITUAL richness is seeking you. Consequently you need not worry about finding it. It presses against your consciousness many times a day. It takes queer forms, however, and you must train yourself not to miss it because it seems unimportant or fanciful. It is beckoning to you when you get the impulse to thank some one for something that he did that helped you. It signals to you when you think of some one's anniversary, and make a mental note to send a card or a gift, or otherwise lend your interest and joy to the occasion of another's joy or blessing. How often I have said—have not you, too?—"I thought of that, but I was busy and put off doing it, until it was too late."

Take time. Take time to be courteous, to be thoughtful, to remember things that mean much to others, to do the simple little kindly things that most persons are "too busy to do."

Your spiritual richness presses against your consciousness in all these things, in these and more. As you grow in spiritual power and strength by exercising your dormant spiritual impulses, you will find that your sphere of helpfulness will grow. You will find a thousand channels through which you can bless others. You will find individual channels through which you can bless thousands of others.

SPIRITUAL wealth is to be invested in human lives. It is essentially vital, alive, alert. Only remotely does it have to do with stocks and bonds and other possessions. It deals in friendliness, in love, in service,

in good judgment, in generous unselfishness. No man can possess much of it by himself alone. It has to be shared to be enjoyed. It grows and increases and multiplies as it is given away. It attaches itself by invisible arms to the sharer, and manifests surprisingly and abundantly in his life.

Most of us think of pleasant, friendly, joyous things to do for others. For many reasons we do not always express them. Lack of time, fear lest another should misunderstand our motive, a sense of awkwardness in doing things that are "off the trail" of our usual activities—these are some of the insidious forms of procrastination that, delaying our conformance to the law of free giving, delay also the recompenses of joy and well-being and abundance that inevitably ensue when we conform to it.

"Love that is hoarded molds at last
Until we know some day
The only thing we ever have,
Is what we give away.

"And kindness that is never used,
But is hidden all alone,
Will slowly harden till it is
As hard as any stone.

"It is the things we always hold
That we shall lose some day;
The only things we ever keep
Are what we give away."

And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.—REVELATION

A Meditation For
RELAXATION

By FRANCES W. FOULKS

I AM ONE with Omnipotence, one with Omniscience, one with Omnipresence. I am in the Father, and the Father is in me. In His loving presence, overshadowed by His protecting power, guided by His all-knowing mind, I have nothing to fear, nothing to burden me. In His living presence, all that was tense in me is relaxed, all that was weary in me is rested.

My mind's rest in my Lord reaches through and through my body, His temple, and all tenseness of flesh lets go to Him. Every bone and muscle and nerve, every organ and gland and duct, comes into such relaxation, receptivity, rest that it becomes reëstablished in the harmony and order of divine functioning. My heart, in love and at peace with God and man, beats in unison and in harmony with the Great Heart of the universe, and the inflow and outflow of the stream of life, like a peaceful river, circulates through my entire being, cleansing, nourishing, and vitalizing, and everything that it touches is made whole. The breath of the Almighty, breathed in and breathed out, quiets every emotion of mind and body, and, in the quietness and peace of a mind stayed on God, I sense the music of the spheres and feel its rhythmic harmony.

Father, I thank Thee that, in relaxing and letting go to Thee in mind and body, I feel underneath the everlasting arms; I feel the consciousness of the peace that passes understanding; I find Thee possessing me to the renewal of my mind and my body. In Thy holy presence, ready to be used of Thee, receptive to Thy will for me, conscious only of a joy of unity with Thee and its serenity and repose, I rest, and rest, and rest.

Who Is Your Sole Support?

By THOMAS L. MASSON

I WONDER if any of my readers has ever been in a dry dock? It is a very impressive structure. The big ship is floated into what appears to be a miniature lake, encompassed by a rather wide platform. It is fixed in the center, great beams are adjusted to the sides of the ship, and the water is gradually pumped out. As the great entrance doors are jammed shut, the water gradually is lowered, until it disappears.

The ship, resting securely on an even keel, is thus exposed to the minutest observation, and the process of repair and cleansing begins. Sometimes it will be found that the entire bottom is covered with barnacles, those clinging shellfish which, little by little, have fastened themselves onto the surface, unseen from above. It is no easy job to get them off. In the old days, when copper plates were used to protect the bottoms of vessels, barnacles gathered more than they do nowadays. But iron or metal bottoms, no matter how painted, have to be looked after, depending somewhat on where the vessel has been cruising.

We can see here an almost perfect illustration of our own adventures in the waters of strife, or of our work in the world. We have to do our work in this world, and the question as to whether it will be a clean work, a joyful work, and a prosperous work depends largely on how we keep ourselves fitted for the job, and this going into the dry dock is symbolic of the meditation that is essential to this cleansing. The word "dry" is a very significant word, and we know how, all through the Bible, the word "waves" is used to symbolize the frequent chaos of the personal consciousness.

Thus, when Jesus was awakened during a tempest at sea, and arose and rebuked the waves, His disciples "marvelled, saying, What manner of man is this, that even the winds and the sea obey him?"

There are some friends who think that man is not making any advance spiritually; but let us carry our illustration a little further. It was not so long ago that all ships were dependent upon the water. They floated about rather helplessly when anything went wrong with the rudder, and the dry dock was the only means of repairing them. But now we have boats that rise easily above the water. Equipped with wings, in a practical or material sense they are able to still the waves by rising above them. This advance over the past has been due entirely to man's seeking. However much we may differ in our creeds and definitions, it is still true that all desire for improvement in conditions is right prayer. However defective to his blurred vision man may seem to be, his blind impulse to make himself better is a God-given faculty. As invisible power, hitherto unknown, is thus released for his use by this seeking, he rises not only materially, but mentally and spiritually, above his environment.

WE ALL can see that, with the marvels of modern science constantly unfolding before us, the simplest intelligence must be impressed by this continual demonstration of the Infinite. Only recently Sir James Jeans, leading British astronomer, declared that the universe is a creation of mind. These are his words:

"The universe can best be pictured—though still very imperfectly and inadequately—as consisting of pure thought, the thought of what, for want of a better word, we must describe as a mathematical thinker." He then went on to say:

"All the choir of heaven and the furniture of earth, all those bodies which compose the mighty frame of the world, have not any substance without the mind."

It is precisely these modern manifestations, rein-

forced by such statements from scientific headquarters as I have just quoted, that confirm, in a very broad and easily understood manner, what has long been evident to those who have seen Truth through meditation, through their awakened consciousness of the indwelling Christ mind.

We should not permit ourselves to be confused by the number of different terms; for, after all, many of them mean the same thing. When, with Sir James, we agree that mind is all, it is not so difficult to go back to Paul and realize that the whole process of life consists in the constant renewing of our mind, and that the main issue can be narrowed down to two things, namely, love and not-love.

There is an old tale from Persia, quoted by Romain Holland, which illustrates this thought.

> A lover came to knock at the door of his well-beloved. She asked, "Who is there?" He replied, "It is I." The door did not open. He came a second time, and called, "It is I, I am here!" The door remained closed. The third time the voice asked from within, "Who is there?" He replied, "Well-beloved, I am thou!" This time the door opened.

A moment's meditation enables us to see the lesson that it teaches. In our own attitude toward the infinite Intelligence, or we may say toward God the Father, using the simpler name employed by Jesus, the imperishable I AM within us, the immortal part of us, is that which belongs to God. It is indeed the "beloved Son." But when we allow the world, that is, the cares and anxieties of this world, represented by our human time-bound self or personal consciousness, to assert its fictitious power over us, and when, knocking at the door of the Father, we give this personal claim a false precedence, inevitably the door remains closed.

THERE is another very important word that in our meditations we find extremely useful, namely, discrimination. We need constantly to challenge all new statements, neither dismissing them nor embracing

them until we have discriminated, and, if there be both chaff and wheat, we need to separate the one from the other.

The ascetics did not do this. They embraced, without discrimination, the idea that they must flee from the world of personal consciousness, absolutely denying and mortifying the flesh, submitting themselves to every form of mutilation. This one-sided method has long since been revealed as unworthy of any son of God.

Conversely, many have thought that they could serve God by living wholly in the personal consciousness. Swami Vivekananda once defined this distinction very nobly ("God in Everything"):

> If a man plunges headlong into foolish luxuries of the world without knowing the Truth, he has missed his footing. . . . And if a man curses the world, goes out into a forest, mortifies his flesh, and kills himself little by little by starvation, makes his heart a barren waste, kills out feeling, and becomes harsh, stern, and dried up, that man also has missed the way.

IN DIFFICULT periods of what appears to be widespread material suffering and distress, it is indeed fortunate for us that in the words of the Master, of Him who found tribulation in the world but overcame it, there is a definite answer to the oft repeated question, "Who is our real support?"

The reason why so many of us are likely to be confused is this same lack of discrimination. We do not quite understand (first) that we cannot just sit still and do nothing, and (second) that all effort or initiative that is the outgrowth of our false sense of responsibility combined with a frightened sense of our assumed material losses—that all such panicky action just sets us deeper in the quicksands of error.

When we come to see that our real work—and, believe me, our seeing it is no dilettante job—lies wholly in our own consciousness, in our own thought, or, if you will, in our within, and that we must constantly search ourselves, seeking for a higher understanding,

then it is that we truly come into the realization of the kingdom, where all our needs are supplied.

We cannot dismiss any phase of our consciousness as being negligible, or even unreal; for what we justly term unreality from the standpoint of God is, in its time-bound sense, practical enough. Thus, Jesus did not wave Satan away. He faced him. He said, "Get thee hence," showing us how to treat this divided mind: how to be positive, not negative; how to resist evil in one way, and to be nonresistant to it in another way. In short, how to discriminate.

JESUS being led up into the wilderness (which we may interpret as a period of dryness, which at times we all experience), Satan asked Jesus to worship him, which is equivalent to asking for acknowledgment, and the Master replied:

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

If we consider this for a moment, we shall see the enormous significance of "him only." Jesus was accustomed to quote from the Scriptures, and in this case He went back to Deuteronomy 6:13, the text of which reads, "And him shalt thou serve." Not only did Jesus add the word "only" but, by placing the "him" before it, He gave it additional emphasis.

If we take this simple and emphatic declaration as a foundation-direction, and follow through His other sayings that bear on this one thought, we shall be amazed at the single-mindedness and the absolutely unswerving nature of His iteration of the First Commandment, "Thou shalt have no other gods before me," and we shall see the reason for His own confirmation of the allness of love, and of the fact that when we love God before all else we are obeying this "great and first commandment."

For instance, consider His saying, "Ye cannot serve God and mammon." By "mammon" is meant this same personal consciousness; and still more. It means, defi-

nitely, that we cannot serve any other personality, in this sense, namely: we cannot bow down to them; however much we may be attached to them, we cannot permit ourselves any responsibility for them. It means not only that we must leave to God the Father those near and dear to us; it is much more. It means that, by allowing ourselves to think that they are dependent on us in any way, we are disobeying the "him only" of the Master, the ringing peal of which, after two thousand years, vibrates through the universe.

HERE, again, we have to discriminate, for we should not go to the other extreme, to that negative attitude which would hold us aloof from any expression of our ordinary human feelings. We must never forget that Jesus wept over Lazarus. Indeed, it is He who always sets us the example.

"It is strange that we should have missed the point," exclaims Adela Curtis, "for clearly the worth of our service to humanity must depend upon our inspiration, and how can our inspiration be of the Highest—how can we even know how to receive and recognize such inspiration—if our mind is preoccupied by human needs, our heart obsessed by human suffering?"

We may have to put ourselves in the dry dock at once, drawing off the waters of contention so that we can repair our defects, remove the barnacles of error. We take for our cleansing thought, "Be still, and know that I am God." Later—or even now in the sense that faith already solves our problems—we may develop additional wings whereby, at will, we shall ourselves rise above the waves, as modern seaplanes do.

Meanwhile, that Mind which, as Sir James says, is now regarded even by scientists as substance is the Mind that, once we are cleared of the errors of covetousness, false desire, and sense of lack, and thus find release in our own sense of giving freely—it is this infinite Mind that can always be relied on to give us our "good measure, pressed down, shaken together, running over."

Consecrated Service

By T. D. S.

WE HAVE a new radio receiving set. Last Sunday I stayed at home all day and listened to sermons, one after another. From one sermon I received both a rebuke and an inspiration.

The minister was speaking of faithful disciples and unfaithful disciples. In the course of his talk he mentioned several men and women who had dedicated their lives to Christ and had gone to remote parts of the earth to help people who were relatively unenlightened. One man, who was making the care of a leper colony in China his life work, had given up exceptionally bright possibilities for success in his own land. Another was teaching the crude and unenlightened natives of central Africa cleaner and better modes of living. One woman was devoting her time to caring for blind children in the Philippines. Another was teaching people in India how to till their ground in a better way and so to avoid the terrible famines that often occur there. The speaker mentioned others who had given up their homes and worldly success to devote their lives to unselfish service to others.

As I listened a sense of shame came over me because at times I had seemed uncharitable and unconsecrated. I thought of the times when I had felt an inner resentment toward doing work that was necessary in my service to my fellow men, when I had wanted to do something else that caught my fancy for the time being.

The desire to take things easier and to have more time for outer pleasures has often come to me of late. As to how much of this is legitimate and how much of it is the offspring of mere selfishness I am not at present sure, but the prayer that arises within my heart, the prayer that I wish to share with you, is this:

"God, help me to be more earnest, more faithful, more loyal, more loving, more sincere, and more whole-hearted in thought, word, and deed, in my service to Thee and to each child of Thine whom I am privileged to contact either in person or by the written word, to the end that I may ever be an inspiration, an uplift, a source of strength, a blessing to all, as the Master was."

My God

By Mary Helen Millsap

My God, in whom I trust,
Shows not Himself to me
An unrelenting, fearful God,
An iron-hard wielder of the rod:
A brutal being, sweeping sea
And land with hands of lust.

But rather does He show
Himself to me in every tree;
In curve of children's cheeks aglow;
In every budding flower;
In every rosy hour
That comes unbidden here to me.

I see and feel Him near.
In every song of bird I hear,
I see my God stand fast and true
In morning's sun of yellow hue;
I see Him, too, in sunset's rose,
An artist's God, in perfect pose.

The Transforming Touch

By KATHARINE V. HOLSTE

THERE is a familiar legend that has become proverbial as to any one who has achieved exceptional financial success. We are prone to say of such, "He has the Midas touch."

Too familiar to require detailed repetition, the story runs that King Midas, in his desire for wealth, was given the questionable privilege of turning everything that he touched into gold. The unfortunate phase of this ability was its involuntary character. It became a curse when first his food and finally his little daughter turned to lifeless metal. Well might he then implore the gods that the fatal power be taken from him!

How many there are today whose success, measured in gold, has proved but a bauble! We have only to consider the lives of some of the kings of finance, to gaze into the eyes of women who have embraced a loveless union for the freedom of wealth, to realize that their happiness is as fleeting as that of the ancient ruler. Such as these too often pay for their folly with barren years, when the gleam of gold has wearied their eyes, and its hardness has yielded no response to their heart hunger.

Some of us, in the midst of our struggle with poverty, in the heat of burdened days, have wished for just such a boon as was granted the foolish old king. Yet how many of us realize that such a gift is already ours, used for the most part as involuntarily as his, yet capable of our most exacting control, and imposing an equally dire penalty for its misuse!

In our ignorance of this gift we have indeed involved ourselves in a tragic tangle. But it is within our power to acquaint ourselves with this unrecognized faculty and to lift ourselves, through right use of it, from the condition of servitude to that of mastery. We

cannot keep from thinking, but, as we exercise our ability to direct and discipline the nature of our thought, we can begin to extricate ourselves from the unsatisfactory mental maze of our own building.

"But," you say, "how can I control my thinking?" Most of us find it difficult to admit that we are in any wise responsible for what we think or feel. What we think or feel seems an inseparable part of us until we awaken to the fact that our thoughts are not ourselves, our feelings are not ourselves. We find that there is a something in us that our thoughts and feelings learn to obey, when that something is acknowledged as existing in us.

We should perhaps more accurately call this something "some one," for it is ourselves—the only identity that we possess. As we recognize this fact, it becomes increasingly possible to separate that which is the master from that which is the servant, the king from the usurper, the player from the mask. It becomes increasingly easy to say to this thought or feeling, "Go, and he goeth; and to another, Come, and he cometh." We have discovered the Spirit self of us, the self that was made in God's image and likeness.

BUT THIS discovery does not isolate us. We are not to consider ourselves as separate candle flames giving forth our little beams of light. Candles burn low and the flame is early extinguished. Rather does the discovery of the hidden self within us make us aware of the subtle, all-moving Activity forever abroad in the world, the Cause of every constructive deed, and we, understanding, are given its power.

We say that thought is power. Nay, it is the thinker behind the thought, the life within the body, the Spirit that uses thought and body as its instruments, that is the power.

We all are by nature Spirit's unconscious servants, for wherever honest effort is put forth, wherever work is well done irrespective of gain, wherever man expresses Truth or love or any other virtue, be the ex-

pression ever so limited, there man has allowed Spirit to work in and through him.

We find the power of Spirit in the hands of the busy housewife as they bring order and sweet efficiency in her daily round of duties. It is operative in the hands of the day laborer as ability and strength, in the hands and brain of the factory worker and the artisan as speed and accuracy, supplying mankind with necessary commodities.

Physiologists tell us that in the sensitive fingertips of the musician there is actual "brain-stuff." The same gray substance of which the brain is composed has become noticeably localized there. These trained fingers have become developed centers of intelligence through which the Supermind may more perfectly express its harmony. So this power of Spirit, manifesting through such hands, is named artistry, as in the fingers of the brilliant surgeon it is known as skill.

In various departments of so-called creative activity does the power of Spirit reveal itself: in the genius of an Edison or a Beethoven, the humanitarianism and devotion of a Lincoln, the consecration of countless unsung heroes. Through all these the inescapable Mystery has had its way, as sure, as inevitable, as the fatal alchemy of Midas. Yet we stumble on, unaware of the magic possibilities of our commonest act—the mere touch of our hands.

WE HAVE a gift far transcending the power of Midas, but the fact that we can make conscious use of it is hidden from us until we can with safety be intrusted with it. Those who have used it wisely, and have therefore been exalted by it, have named it according to their comprehension—well and good. Their hearts have given lovingly in service to their fellow man, to their ideal. There has been a great step forward toward the initiation of all men into the mystery, for which the whole creation waits expectantly.

Kindled by their consuming zeal for service, they

have devotedly given themselves unknowingly to love. Some have even called it so, but have not known that love is—God. There is little significance in a name *per se*. But it is identification of ourselves in consciousness with the ineffable name that indues us with power transcendent. The apostle Paul recognized love as that same "Spirit . . . that raised up Jesus from the dead." But the One on whom Paul's vision was lovingly fixed called it "the Father abiding in me."

He whose every act was a miracle or a blessing, He who in response to the leper's appeal "touched him . . . and straightway his leprosy was cleansed," He through whose very garment poured the virtue that brought healing to the woman who touched its hem, He whose word brought resurrection, He it was who, in the sublimity of His life, was the great initiate of the I AM.

This is the mighty secret, hidden until love's selflessness rends the veil and we reverently realize with Jesus Christ that "I and the Father are one." What marvels of possibility open before us when to us is given the privilege of following this pathway of power! It is our constant recognition of the indwelling God in every one that makes our every thought and act of cosmic significance.

"Greater *works* than these shall he do; because I go unto the Father," is the promise. Not alone because He withdrew His physical body from our midst lest we lean on His visible presence, but because, following His example in our reliance on the Father, going to God always as the only source of power, we likewise were to become channels of Omnipotence.

"Greater *works* than these" shall indeed be manifested through us as the world becomes better able, as the race consciousness becomes more fully purified, to bear (understand) the things that He would tell us.

Let us consciously acknowledge this miracle power that we have so long ignorantly desecrated. The Father is very patient with us. He gives us marvelous results, even though we ungraciously use the gifts that

He bestows without recognizing the Giver of all good.

WE CALL our hands our own: what beautiful things love does with them in spite of us! We call our thoughts our own, and vainly boast that the mind of man has conquered nature. We dive under the sea, fly in the air, accomplish startling feats in science, in every department of activity. Yet have we not taken the roundabout way, employed the indirect method? Surely has Spirit proved its supremacy, notwithstanding man's materialism!

The royal road to attainment is open before us. It is a path forever barred to him who bears the taint of Midas—greed and ambition. For the way of the I AM is the way of absolute surrender. It is the earth "without form, and void" (A. V.), the utter nothingness of personal identity, that makes the divine creation possible.

"I can of myself do nothing," "the Father abiding in me doeth his works." This is the way by which we *let* miracles be wrought in and through us. It is the highest obedience to the great First Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." It carries with it the reward of Paul's wonder vision: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (A. V.).

"Them that love him." Not those that love themselves and do good that their own satisfaction may be assured. Not those that love a suffering world; though in their compassion for others they have gone far forward, yet theirs is not the truest obedience, for their eyes are not steadfastly gazing on God only. Still lurks in their consciousness the adulterous thought of evil.

Those who love *Him*—to them is the kingdom assured! They who dare to see Him in the drunkard as well as in the upright man, they who can look through

disease and behold the perfect life, they who can penetrate through the loathsomeness of the social leper, and reverence the purity of innocence even there, they who can face all the blackness of illusion, be it poverty, sin, or death, and say, "I know you not," they whose eyes of love can see His omnipresence, these are they to whom God reveals all things by His Spirit.

These are they that are made aware of the glories that await. Into their hands is given the magic power that will transform the earth into the heaven of His vision.

It is through the eyes of these, whose sense of personal separateness is fully yielded to the I AM, that God sees His kingdom perfected, and seeing thus, speaking and working in and through these who are become His willing instruments, His will is done on earth and the manifestation of the sons of God is brought into visibility.

The Lord's Prayer

Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven,
so on earth.
Give us this day our daily bread.
And forgive us our debts, as we
also have forgiven our debtors.
And bring us not into temptation,
but deliver us from the evil *one*.
For thine is the kingdom, and
the power, and the glory,
for ever. Amen.

The Yardstick of Truth

By ALBERTA FLANDERS

"YOUR WORK is compelling. It carries conviction. If I could only achieve that note of sincerity!" sighed a writer in conversation with a friend, another writer.

The friend smiled. "Perhaps you don't go at it as I do," he said.

"Would you—tell—me—" the speaker hesitated.

Answering the unfinished question, the friend replied: "Certainly. There's no secrecy about the method, neither have I any monopoly on the process. I use the yardstick of Truth."

At the other's look of bewilderment the friend went on to explain:

"I measure each word I use, to see if it squares with the truth. If it doesn't, out it goes. Then I seek another word—one that will square with the truth; that is, I make each word express, with the greatest accuracy and sincerity of which I am capable, the idea I am trying to convey."

When discord manifests in our life, our natural tendency seems to be to blame others; or perhaps environment is blamed, or a condition or a set of conditions. But if thoughts, speech, and conduct were measured with the yardstick of Truth, what would happen?

Discord comes from within. This truth is a hard thing to face. Nobody likes to think that he and he alone is to blame for ill health, poverty, lack of love, or any of the other limitations that his own thoughts, his own acts, bring into his daily experience. But anybody who is really sincere in his desire to know Truth can easily prove the facts for himself.

Suppose that just for one day you measured your thoughts, your speech, your acts with the yardstick of Truth. Then suppose that you multiplied that day by

seven, and by thirty, and finally by 365. What do you think you would have accomplished at the end of the 365 days?

You may not achieve perfection in a day, a week, a month, or a year, but boundless improvement will manifest in such vital matters as health, happiness, relations with people, environments—right here and now.

To make a beginning is much. Try the yardstick of Truth.

THE BETTER VIEW

If we talk of the good that the world contains,
And try our best to add to it,
The evil will die of neglect by and by—
'Tis the very best way to undo it.

We preach too much and we dwell too long
On sin and sorrow and trouble;
We help them to live by the thoughts that
we give
Their spite and might to redouble.

For the earth is fair and the people are kind,
If once you look for their kindness;
When the world seems sad and its denizens
bad,
It is only your own soul's blindness.

And I say if we search for the good and pure,
And give no thought to the evil,
Our labors are worth far more to the earth
Than when we are chasing the devil.

—*Ella Wheeler Wilcox*

The Beloved Child

By ZELIA M. WALTERS

EVERY parent who gives the matter even a fleeting thought wishes to be kind to his children, to do the things that will make them happy, to give them what is good for them, and to train them to be an honor to the family name. But there is a great deal of confusion about what constitutes good training, and just what real parental kindness is. It is no wonder that young parents, faced with all varieties of advice, sometimes give up trying to lay out a course, and just bring the children up any way. "So-and-so's children are just jerked up," the grim country saying used to run, when speaking of some large family where the parents took scant time to plan a course of just dealing with the children. Well, it is a pity if any child in these days of greater light is allowed to "just grow," or is "jerked up."

An observer, evidently cynical, looking at some one's spoiled children, remarked, "A modern parent's idea of kindness appears to be to bring up the children so that no one else will tolerate them." And that is a pity, too. Any parent who substitutes foolish indulgence for real kindness is placing his child under a serious handicap. A child well nurtured in body and spirit, a "beloved child," is such a joy to every one, while a spoiled child is such a trial to his family, and a nuisance to every one else! Why do people have spoiled children? Why not have every child a beloved child?

It would seem that any one, parent or teacher, faced with the responsibility of bringing up one or more of God's children, would seek divine guidance for the sacred task, and then lay out a course in accordance with divine wisdom. Perhaps every mother, looking at the helpless little being dependent on her, does start out by trying to use the best judgment that she knows,

but the cares and hurry of modern life engulf her. There are so many things to do! She tends to thrust the most important thing into the background. She loses her ideals. She goes on as her parents did before her, making the same mistakes of haste and misunderstanding. It is much quicker to spank a mischievous child than to take time to try to understand just what is the matter and the best way to remedy it. Or, if she is of the flabby variety, she will bribe the child with sweets, toys, and indulgence, instead of using creative discipline.

Or perhaps the mother does not wish to give up her theories of child training. But which theory shall she adopt. Conflicting ones shout at her from every lecture platform, from every magazine page. The past generation tells her one thing, her modern neighbors another. Here is a judge who says all that modern youth needs is frequent sessions in the woodshed of former days. Another, equally positive, says that hasty punishments are sending children out of the home into the streets. This psychologist gives her one set of rules, that psychoanalyst a set entirely opposing the other. What is an untrained young mother or father to do? This business of child rearing is a much more complicated science than the casual observer supposes.

TOO OFTEN the young mother rushes from one system to another. One appears to fail, so she tries something new. If she is conscientious, she tries to strike a balance between severity and foolish indulgence, between repression and destructive freedom. One needs only to glance at the confusion in some families to see that these attempts are failures. To try to reconcile all these theories reminds one of the old Scotch story of the conciliatory invalid. Sandy was very ill. His family thought him past hope. They sent for the dominie to pray with him. They would not have done so had they not thought the case hopeless, for Sandy had been an irreligious man, scoffing at the church, and taking delight in shocking his pious neighbors by his

loose behavior. Sandy, too, knew the matter was serious when the dominie appeared.

"But what am I to do, dominie?" he entreated when told to make his peace with God.

"Renounce the Devil, man, renounce the Devil, and all his works," cried the dominie vigorously.

"But, dominie," temporized Sandy, "I'm in nae poseetion to mak any enemies now."

You can see the point of Sandy's line of argument. He'd like to keep on the good side of the Devil, too. And not only parents, but many Christians trying to lay out a course in life for themselves, seem to be trying to reconcile two directly opposed lines of action.

But we are trying here to help parents out of their present confusion.

How shall we deal with children to do the very best for them? Not by following any one's book, or lecture, or theory. You may get help from all of them, but none will give you your true course of action. Neither will this article that you are reading. The author has no course of action for you. She only hopes to tell you where you can get one.

THE DARLING mite in your arms is God's child. It is not yours at all, though you are intrusted with it for a while. Learn this truth early, and get over the possessive feeling that you have for your child. That feeling is one of the things that makes "bad" parents. Now, since this is God's child, why not find out how He wants it trained? You can find out. You need not be a mystic, or a deep student of abstruse lore, to find out God's will concerning any problem of life. God wisdom is available to the simplest-minded of us. We do not need education of the intellect to lay hold on this wisdom. Unlettered people have used it from the beginning of time. And no mother, no father, ever asked in faith for God's wisdom in guiding a child without receiving wisdom.

If you are not accustomed to seek God wisdom, perhaps this advice sounds vague, indefinite, to you, and

you may say that you are more at sea than ever. But it is not indefinite. After you have tested it a few times you will see that you have made your greatest discovery since you became a parent. Have you not wished sometimes in a crisis that you had some older, wiser person to take your problem to, when you didn't know what to do with the children? Your older, wiser person is God, and besides being all-wisdom, He loves the child even more than you do. Take your problem, your own small individual problem, to God, confidently expect an answer, and it will not fail.

THERE are some broad generalities that we shall probably observe when we begin training the children in God's way.

First: Love never hurts a child. Love in any quantity or degree never hurts a child, or any one else. You know for yourself that to realize that you are loved, are inexpressibly dear to some one, is a deterrent from evil, an incentive to good. It works the same way with a child. The beloved child is not the spoiled child. The beloved child, unfolding in the atmosphere of love, which is the sunshine of the soul, continually puts forth new graces of body and soul. The truly beloved child is gracious and kind, brave and strong. Yet, sometimes, unsettled parents hesitate miserably before this gate of love. "Oh, I am afraid I love my child too much! It isn't good for him. I ought to be sterner with him. I cannot discipline him, or deny him anything." Such a mother, of course, has not yet apprehended the nature of love. Love is not weak, but strong. Besides being the greatest thing in the world, and the most lasting thing in the world, it is the strongest. Love has an adamant quality. It can perceive the mark set by God, and press on, turning aside for nothing. Love does not give way weakly. It can withhold when that is the right thing to do. Love does not vacillate, turning this way today, and that tomorrow. Love is steadfast, without the "shadow that is cast by turning." Love has no relation to that poor, flabby

thing called indulgence. Do not try to scant the measure of love. Love greatly, and let the child know always that you love. But set love's standards high. Expect great things of the beloved child, and thus help him to come up to the mark.

Second: The child should be given all possible freedom. Do not misunderstand: this does not mean that a child should be turned loose from all control, and allowed to make himself the pest of the neighborhood.

Then will I go unto the altar of God,
Unto God my exceeding joy.

—PSALMS

Freedom doesn't make a pest of any one. Real freedom is a necessity for soul growth. Yet in our fussily anxious care for our children we sometimes so swathe them with care and restrictions that they never know the stimulating taste of freedom.

A woman who had brought up a family to splendid manhood and womanhood said, "I never refused a child anything that he wanted to have or to do unless it was wrong, or interfered with the rights of other people." Consider this for a moment, and you will see what a wise attitude this is. Let the child do just as he likes. But in case either of doing wrong or of infringing the rights of others, explain to the child why he cannot do as he desires. The child is a reasoning being, and his reason, like yours, will grow by being exercised. The loved child, when he is shown that his action will make some one else uncomfortable or unhappy, will voluntarily give up that action. He wants to do right, so simply show him the right way. But outside these two limitations let him do what he wants to do. He may not behave as you did at his age. Perhaps he is doing better. He has his own soul to develop. Perhaps what he wants to do looks very silly to your adult mind. What of it? Let him do it anyway. Some of the things that you do probably look silly to him. For instance,

why will Mother sit in a hot, crowded room, and play cards all afternoon, when she might go out to the woods with him? Well, we all wonder why. Leave the child free to think, to speak, to act, to follow his own star. Let all your teaching be to show him how free he may be of physical limitations and disasters. Lead him to know that he is free from disease, from fear, from lack, from loneliness. "Stand fast therefore in the liberty wherewith Christ hath made us free."

Never consider denying a child anything because of that bad, outworn idea that disappointment and suffering are good for him. Apply the matter to yourself. How would you like to be denied something that you thought you needed, solely because some stronger person thought disappointment would be good for you. Such disappointment would not be good for you, would it? It would only fill you with a smoldering resentment against the tyrant who tried thus to spoil your life. Never be that kind of tyrant to a child. There will be things that he cannot have or do. Show him why, and show him that love dictates the denial.

Third: Let the trend of your child's training be away from parental control, and toward self-control. By self-control we mean God control. When the child is governed by the Spirit of good at the center of his being, we say that he is self-controlled. One governed by evil impulses is never spoken of as self-controlled. Parents who have a strong sense of controlling their children dislike to give up parental control. Parents who have love without an alloy of selfishness constantly train a child toward the time when he will stand on his own feet, make his own choices, and receive his guiding

Every man has some peculiar train of thought that he falls back on when he is alone. This, to a great degree, molds the man.—DUGALD STEWART

from his own inner voice. They are directing the child toward the place in development where he will be in-

dependent of them. Their love he will always need, but he will no longer need their care, their advice, their guidance. Let me say in passing that such parents are the only ones who find happiness in parenthood. The parents who cling to their children, and have at length to be forcibly torn away from them, only fill their lives with bitterness and repining. Learn to let go of your child. Paradox as it seems, that is the only way to keep him.

TEACH the child self-control first by example. If he sees his parents living serene lives ordered by divine wisdom, there is little danger that he will be blown about by every wind of circumstance, falling into doubt, error, and disaster.

Then let the child exercise his self-control. Let him make small choices and decisions. Do not take every exercise of judgment out of his hands. Leave room for his little spontaneous generosities. Never laugh at his childish enthusiasms. Guide him so that he will be willing to sow good seed today, and then wait patiently for the harvest. Ground him in the need of courage in every relation of life. Show him the heights to which he may ascend by true self-control. Then gradually take your hand off the helm of his life, and let him find new strength by making his own way.

Each Day

Wouldst shape a noble life? Then cast
No backward glances toward the past,
And though somewhat be lost and gone,
Yet do thou act as one newborn.
What each day needs, that shalt thou ask.
Each day will set its proper task.

—*Goethe*

CHRIST *Is* The Way

By LILLIAN GRACE COPP

Part III

SINCE finishing with private professors I had earned less than one hundred dollars. For more than a year I had not made a single sale. In the Truth lessons that I was just completing, a book was recommended as an advanced course to be studied for several weeks.

As my sister's salary was barely sufficient to cover our living expenses, I did not mention my need of the book to her. I knew that, because the need was real, the way would be provided. So I took the matter into the silence, offered thanks that the book was already in my possession, and put it out of my mind.

The next morning our landlady, going on a shopping trip, left with me the money to pay her insurance collector. As he had a year before taken the same course of lessons that I was just finishing, he was greatly interested to see them on my table. Telling about the help that he had received from the study, he made the remark that, as he was leaving the city for several months, he would gladly leave his books with me until his return, if I cared to have them. He brought them in the next morning. Among them was the one that I had prayed for, which enabled me to pursue my study uninterrupted.

When I was about halfway through the book, the truth came to me with startling distinctness that, just as I had needed special help to make my treatments of

my sister effective, I needed the same assistance to make my creative writing a success. The same vital spark was lacking in the one that had been wanting in the other. A course of lessons in fiction writing under a competent instructor was far beyond our financial ability to meet. Even the twenty-five dollars needed to pay for a correspondence course was impossible.

As the thought of this new need went through my mind, back came the response, so clear and convincing that I repeated the words aloud: "Nothing is impossible with God. There is neither great nor small in His sight. The way will be provided to pay for that course, and that right speedily."

I WAS so positive that I was to have that correspondence course, and turn my education into a real asset, that I looked up the advertisement of it that I had read in a magazine, and wrote my letter of application. I had not the shadow of an idea how the money would materialize. Trying to find a clew to a possible source, I opened my Bible at Isaiah 41:17-18, and read:

"*When* the poor and needy seek water, and *there is* none, *and* their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

Nearly two weeks later, my application still waiting for the accompanying twenty-five dollars before it could be forwarded, the pastor of a rich and influential church came to the house to interview my landlady for information regarding one of her lodgers. I never knew how my name happened to enter the conversation. I only know that it did, and that she told him of my close confinement to the house, and of my intense interest in the study of the Bible. On his way out he stopped at our two-room suite for a few words with me.

I was working on a character drawing. When I opened the door, a sudden breeze from the window lifted the sheet of paper, dropping it at his feet. As he

stooped to recover it, a phrase captured his interest. In answer to his question as to whether I was a writer, I replied: "The editors say that I am not. They claim that I merely string words together. Some day I am going to do more than that, and make the words tell a real story."

I never could explain how he managed to make me talk so freely. I certainly never intended to mention the advertised course for which I was going to enroll. I hardly realized that I had, until I heard his hearty response: "It will be worth far more than the very moderate fee they charge. I have known the head of the fiction department for many years. He is a very able man." Then the matter was dropped.

THAT night I thanked God very earnestly that the way for me to pay for that course was very near. Then I went a step further, and declared that the check was already in my possession. I visualized the check in the same manner that I had pictured my sister's returning health. I hadn't seen as many checks in those days as I have since, and some of the details of the check in my mind picture were lacking. But I persisted until I conjured up a fairly good resemblance.

In the morning mail there came to me a letter from the pastor, inclosing a check for twenty-five dollars. The letter itself was a spur to every atom of ambition that I possessed, determining me that his faith in my ultimate success should not be in vain. With a grateful heart I indorsed the check and slipped it inside my letter. God had opened the fountain in the midst of the valley. I resolved to do all that lay in my power to keep it from ever going dry.

The school was all that advertisements and prospectus claimed it to be. I have always counted it one of the great blessings that have come into my life that I was privileged to have instruction from the brilliant man who leads his short-story students from discouragement to success.

There was no longer any drudgery to writing. It

was a wonderful, alluring, captivating game. To combine words in a manner that would build a plot step by step, moving the story along with such sureness and strength that it would impress editors as an offering worth actual money, was a thing to be thankful for to the very depths of my being. What if I was confined within the walls of two small rooms! My soul was unfettered and free. I had only to know that Christ was the way, that I could do all things through Him who strengthened me, to make my work yield visible supply. Before the end of the year I had repaid the loan with interest, and was steadily finding markets for my work.

THE YEARS went on and my success continued to grow; I kept up the study and the practice of metaphysics, constantly gaining a new understanding of God's nearness and power. One day I felt an irresistible urge to tell others of the inexhaustible source from which I had drawn such a multitude of blessings. I wanted to give out the wonderful knowledge, which had been born in my own soul, that Christ is the way to every goal, that God never fails any earnest seeker after Truth. I wanted to make it plain to every one who was in the slough of pain, poverty, and unrest that he possessed, right close at hand, a panacea for every ill. Freedom was for every one who would accept and live the Truth.

Unfortunately my physical strength hadn't kept step with my marked progress in other directions. At the best I could reach but a limited number. So I began on my friends near at hand. To my dismay they utterly refused to believe. Every one acknowledged that something had enabled me to make an amazing record. My progress, however, could not possibly be credited to metaphysics. If spiritual science was the power by which I had risen, why was I still spending the greater part of every twenty-four hours in bed? When I could explain that, it would be time for me to preach the infallibility of the spiritual law.

(*To be continued*)

Silence,
an Aid to
Health and Happiness

HAVE YOU ever considered the wonderful power of silence? It is a well-known fact that the unseen and silent forces are the strongest in nature. Light penetrates hard substances like glass, and travels with lightning rapidity, yet it makes no noise. Day breaks without noise, and the nightfall is a silent adieu. A silent fall of snow in the night causes no alarm, but it has a tremendous power for good or evil. While its white covering may enrich the earth and increase the harvest for the tiller of the soil, the destruction to life and property is at times appalling.

A mountain rivulet spatters and sputters over the rocks with a noisy rush, but the deep undercurrent of the mighty river flows noiselessly on its way to the sea, and woe be to the object that attempts to stay it.

The electric current that flashes messages across the continent or from one country to another under the ocean is a silent but swift messenger, only surpassed by the wonderful Marconi system of wireless telegraphy, whose steeds are waves of ether. Yet the silent but powerful thought currents, passing from mind to mind, are still more wonderful than all of these.

As it is with nature, so it is with man. The silent forces are the strongest. It has been the practice of many cults and divers people to go into the silence when it was desirable to attain spiritual growth or physical repose and rest. It is in the silence that we get in harmony with universal Spirit, the source of all power and of all good, and the silence enables man to draw from that invisible fountain the supply of spirituality or health that he desires. It was into this silence that the

perfect Man went, while in the garden of Gethsemane, to obtain strength to enable Him to endure the crucifixion.

Pope says:

"Silence! coeval with eternity
Thou wert, ere Nature self began to be;
'Twas one vast nothing, all in all kept fast in thee."

And Richard Flecknoe:

"Stillborn silence that thou art,
Floodgate of the deeper heart,
Offspring of a heavenly kind."

Mrs. Hale says:

"The temple of our purest thoughts is silence."

And Shakespeare:

"Silence is the perfectest herald of joy: I were but little happy, if I could say how much."

Then how beautifully Emerson expresses the same thought when he says:

"Let us be silent, that we may hear the whispers of the gods."

AMONG the many cruel devices used by Russia for torturing enemies of the Czar, nothing surpassed the horror of the prison of silence to which political offenders were sent. From the time the unhappy convict entered its portals, leaving all hope behind, until his death he never heard the sound of human voice, or saw a living being. His food and water were passed silently into his cell, and it took but a few brief years to take him into the silence of eternity.

While some of the uses of silence may be harmful, far more are helpful.

In what way can we be benefited in soul and body by silence? When any one attempts to get you into a controversy, be silent. When you hear a scandal, close your ears, if possible; if not, be silent. When your husband or wife is quarreling, be silent. When you

are tempted to speak ill or slightingly of any one, be silent. When you hear others speaking evil of their neighbors, be silent. While you are attempting to masticate your food, be silent.

At least once a day every one should be alone for at least half an hour. It is better for women to take this half hour in the middle of the day. Do not necessarily

Act well your part; there all the honor lies.—POPE

go to sleep, but get into a perfectly comfortable position, either sitting or reclining, and, closing the eyes, make the mind as perfect a blank as possible, and find sweet rest and strength.

I have a friend, who lived near me for many years, who practiced this with wonderful results. She was the wife of a shoemaker who settled in Georgia sixty years ago. Once every day she went into the silence for half an hour, and no one was allowed to disturb her. They were energetic people, and while the shoemaker was driving home the pegs, the good wife attended the garden, milked the cows, and looked after her children. She had four sons, who all occupied prominent positions in business life, and six as sweet daughters as any one would wish to see. This good woman is now 94 years of age, hale, hearty, and happy, strong in body and vigorous in mind. She says the silence has brought her long life, health, and happiness.

IT IS through the power of silence that cures are made by absent treatment. The patient goes into the silence, becomes passive and receptive, and the health currents directed to him by the healer hit the mark with unerring certainty.

Why should we want for anything with this great source of supply open to us? Learn to make connection in the silence with the Great Source of all good, and you will find that "Ask, and ye shall receive" is not only a Scriptural truth, but a psychological fact.—*Robert Bryan Harrison.*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, JULY 5, 1931.

Unity Subject—*The Work of the Quickening Spirit in Man.*

International Subject—*The Gift of the Holy Spirit.* —Acts 1:6-9; 2:1-8.

6. They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

7. And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

8. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

9. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

1. And when the day of Pentecost was now come, they were all together in one place.

2. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them tongues parting asun-

der, like as of fire; and it sat upon each one of them.

4. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

5. Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven.

6. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language.

7. And they were all amazed and marvelled, saying, Behold, are not all these that speak Galilæans?

8. And how hear we, every man in our own language wherein we were born?

GOLDEN TEXT—*Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.*—Acts 1:8.

SILENT PRAYER—*My every thought bears witness to this truth: The Christ kingdom is now established in me.*

Those who have entered into the discipline of Jesus Christ are daily going through the crucifixion, death, burial, resurrection, and ascension of the new man in Christ, mentally. This new man is born of a divine idea through the overshadowing of the Holy Spirit, and this idea is that every man is a spiritual being. He is a "holy thing," as was told Mary, the soul.

This new and true idea of man enters the consciousness of the new body in Christ. Paul said, "I die daily." It is the constant dying of the old and the resurrection of the new that causes us such times of travail. At each resurrection, however, the new body in Christ is a little stronger than before. Then there are the times of ascension, in which we are received up into the heavens. Such an experience is nearly always followed by a descent of spiritual power into consciousness. In order to have this Holy Spirit baptism, we must be looking for it; that is, our attention must be poised and directed toward things spiritual.

The "upper room" to which the disciples went is the high state of mind that we assume in thinking about spiritual things. It may be attained through prayer, or by going into the silence with true words, or in spiritual meditation. There are various methods of attaining it.

When we have these unusual experiences, the thought invariably comes into mind, "It must be that I shall now come into an abiding spiritual state of consciousness." The disciples asked, "Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority." We do not know when the final change will come when "this corruptible must put on incorruption." We do find, however, that we get the consciousness of the descent of spiritual power, which is witnessed in the uttermost part of our earth, or body.

"The day of Pentecost" with the Jews was the great feast of the harvest or "day of firstfruits." It was the day on which the devout Jew was to remember his deliverance from Egypt (Deut. 16:12) into the freedom of the Promised Land. To one who has come out of the ignorance of sense thought into the understanding and freedom of the Truth of Spirit, this has special significance. It represents that "day" or degree in the mind where the conscious presence of Spirit is as substance to the consciousness.

This state of mind is brought about through meditation and a massing or concentration of the spiritual ideas. "They were all together in one place." It is really a conjunction between the thinking mind, or what we term normal consciousness, and the superconscious or spiritual mind. When this connection is made, there is a descent of spiritual energies into the body that produces a great and an unusual commotion. "Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." This descent of the spiritual

consciousness into the "house" or body often terrifies those who do not understand its significance, and they think that it is the work of some disembodied spirit. It is, however, not the sense mind, or spirits, or any dangerous influence, when you have been sincerely asking for the presence of the Spirit of truth.

It makes a great difference how this inflowing of Spirit is received. If fear dominates, there will be undesirable results, but only good can come to one who has confidence in the good. The gift of tongues is the ability to express Truth clearly and freely.

There dwell within us many "devout men," or subjective thoughts, of which we are totally unconscious until the Holy Spirit descends into our mind and we see good in the depths of our being that we never saw before. Then our word of instruction and enlightenment goes into these darkened corners of our realm, and we preach the gospel of Jesus Christ to all the people or thoughts that are there congregated, and they all hear "in our tongues the mighty works of God."

QUESTIONS

1. What is the true idea of man?
2. In what sense do those who have entered into the discipline of the Christ consciousness experience crucifixion, death, burial, resurrection, and ascension?
3. Of what is the upper room a symbol?
4. What does "the day of Pentecost" mean to the student of Truth? How is it brought about?
5. What are the "devout men" who speak in divers tongues?

LESSON 2, JULY 12, 1931.

Unity Subject—*The Fearlessness of Faith and Love.*

International Subject—*The Preaching of the Apostles.* —Acts 4:1-14.

1. And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them,
2. Being sore troubled because they taught the people,

and proclaimed in Jesus the resurrection from the dead.

3. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide.

4. But many of them that heard the word believed; and the number of the men came to be about five thousand.

5. And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem;

6. And Annas the high priest *was there*, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest.

7. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this?

8. Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders,

9. If we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole;

10. Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole.

11. He is the stone which was set at nought of you the builders, which was made the head of the corner.

12. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

13. Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14. And seeing the man that was healed standing with them, they could say nothing against it.

GOLDEN TEXT—*We must obey God rather than men.* —Acts 5:29.

SILENT PRAYER—*I look to the Christ mind within me for my thought inspiration.*

When spiritual understanding is opened, and the light of Truth begins to shine "in the temple," there is a stirring up of thoughts, and no little opposition. We are creatures of thought, though we sometimes pride ourselves on our mental freedom. The most

tenacious thoughts are those based upon religious teaching. A man will willingly suffer more tribulations in defense of his religion than in defense of anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the cause of religion.

When a new relation between man and God is revealed to us, and the priest or minister that ruled as mediator between us and our far-away Deity is found to be a superfluity, there is an uproar in consciousness. The conventional thoughts lay hands upon the illuminated ones and cast them into prison, or darkness and bondage. It is well to be informed about these movements of the mind, for we are thereby saved much perplexity. While this contention in the thoughts is going on, there is sometimes agony or fear. This can be made of no effect when we are warned in advance. Such forewarning is the object of the Scriptures. The first question asked by the scribes and the Pharisees is, "By what power, or in what name, have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been associated with spiritual things that the average soul quakes in fear whenever a thought leaves the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man, with whom they have associated, may be inspired of God, and he must go among strangers before his message will be received.

Some question the truth that comes from the inner kingdom. We sometimes suppress our God-given thoughts, and thus grieve the Holy Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning expressed by some so-called unauthorized one. Who told Moses to go forth on his mission? The I AM of God. That I AM has

been more recently manifested again unto us through Jesus. Some have crucified the I AM in their consciousness. It is the very cornerstone of character, which many have cast aside. "For neither is there any other name under heaven, that is given among men, wherein we must be saved." But every opposing thought finally relinquishes its hold, as the superior power of Spirit is demonstrated.

"Be it known unto you all . . . that in the name of Jesus Christ of Nazareth . . . *even* in him doth this man stand here before you whole." A man's acts are associated with his name. If he has done noble deeds, others are inspired to do noble deeds when they think of him. If he has done miracles in the name of the Most High "by faith in his name," others will be inspired to do likewise. So the metaphysician says, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I can do that also." "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do."

No one has yet done the "greater *works*" that Jesus foretold, but the fact that He foresaw their accomplishment encourages our faith in the possibility of these surpassing deeds. Work is, first of all, an individual matter. Jesus finished His work, thus making of His life the peerless example, which makes precept unnecessary to the one who will follow it whole-heartedly. When men everywhere devote themselves to living the Christ life unreservedly, the day will be at hand when "they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them." When that time comes, we shall know that the "greater *works*" have been done.

QUESTIONS

1. What is the result of the first concept of Truth in the mind?

2. In what way are the illuminated thoughts of the

mind that is opening to spiritual Truth oppressed and hampered in their development?

3. What does the phrase, "in the name and through the power of Jesus Christ," convey to your mind?

4. What is necessary before we can expect to do the "greater *works*" that Jesus foretold?

LESSON 3, JULY 19, 1931.

Unity Subject—*Spiritual Unity.*

International Subject—*Social Service in the Early Church.*—Acts 4:32-35; 6:1-4; II Cor. 9:1-7.

32. And the multitude of them that believed were of one heart and soul: and not one *of them* said that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

1. Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration.

2. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables.

3. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business.

4. But we will continue stedfastly in prayer, and in the ministry of the word.

1. For as touching the ministering to the saints, it is superfluous for me to write to you:

2. For I know your readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up very many of them.

3. But I have sent the brethren, that our glorying on your behalf may not be made void in this respect; that, even as I said, ye may be prepared:

4. Lest by any means, if there come with me any of Macedonia and find you unprepared, we (that we say not, ye) should be put to shame in this confidence.

5. I thought it necessary therefore to entreat the brethren, that they would go before unto you, and make up beforehand your aforepromised bounty, that the same might be ready as a matter of bounty, and not of extortion.

6. But this *I say,* He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

7. *Let* each man *do* according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.

GOLDEN TEXT—*He himself said, It is more blessed to give than to receive.*—Acts 20:35.

SILENT PRAYER—*Divine love unifies Spirit, soul and body in* I AM *(Christ) in me.*

The central idea of the first part of today's lesson is spiritual unity. This unity has its mainspring in enthusiasm and unselfish love. Divine love, when it enters into the consciousness of those who accept Christ with their whole heart, brings about a oneness of soul and spirit, a coöperation, and a genuine, unselfish good will that can be attained in no other way.

When we really perceive the power and the value of the Christ Truth and permit the Christ Spirit to take possession of our very life, outer things seem of little worth. When we first make a faithful attempt to live in the light of Truth, however, we are likely to go to extremes. We may undertake tasks that we cannot finish until after we have achieved further spiritual progress. During the first great rush of Spirit into the consciousness, we are likely to think that we have already entered or are about to enter into the fullness of the kingdom, and that we can therefore accomplish any undertaking that appeals to us as ideal. At

this period of our unfoldment it is easy for us to take just such a step as the apostles—and those who had accepted Christ through the apostles' teaching—took, as recorded in the lesson for today.

Wisdom is needed in teachers of Truth, as well as in their pupils. The Scripture lesson is no doubt prophetic of the time when God's people will have so far overcome personal selfishness that they will not take advantage of one another under any circumstance. Few seem to have reached that stage as yet. However, we are assured that the fullness of all good is at hand, and the outer fulfillment of that good will take place in due time.

When members of a community give up personal possessions and have all things in common, such a community can operate successfully only if the individuals of the community are perfectly honorable and unselfish. Each individual must know God for himself, as his inexhaustible, ever present, unfailing resource; each one must know how to realize substance and to make it tangible in his affairs by his faith, his thought, his words, and his acts. Then he can never come to any appearance of want, whether or not he owns outer possessions.

Each one must consciously establish Truth in his own mind before he can make it operative in its entirety in his outer affairs; the inner application and assimilation of Truth must precede its outer manifestation. As we progress in our overcoming we become more and more fully conscious of spiritual abundance as an abiding reality in our life; thus we are able to give more and more freely to the support of God's work without experiencing fear or lack of any kind because of our giving.

As our thoughts become more unselfish and more cooperative; as each of our inner faculties and powers learns to contribute freely toward the strength, sustenance, and spiritual growth and good of our other faculties and powers, we become more evenly balanced

in the use of our outer supply. Gradually we get away from the thought of personal possession of things for selfish uses.

Until selfishness is overcome, a sense of injustice arises in mind at every indication that the purely spiritual interests of life are receiving more attention and more sustaining power than the other worth-while interests of the individual. There was a murmuring among the Grecian Jews because their widows were neglected in the ministrations. These new converts to the faith were still careful to insure their own rights, still watchful of the good faith of their coworkers. Their objections were well met by allowing them to choose from among their own number trustworthy helpers to see that an equal distribution of necessities was insured. Nonresistance and the granting to them of perfect freedom, with the right to share the management of the communal affairs, proved the single-minded unselfishness of the apostles, who reserved to themselves only the right to devote their entire time to the furtherance of the spiritual good of the entire body of believers through prayer and devotion.

The lesson of unselfish generosity is one that it has taken mankind centuries to learn. It is not yet learned; it is still a lesson. Paul found it imperative to urge the early Christians to make generous donations to the support of workers. He reminded them of the law that unless they gave they could not receive. He stressed also the importance of cheerfulness in giving. The church has long considered giving a necessity because of those who receive. We are learning that the chief benefit in giving accrues to the giver. Each one must learn to give in the spirit of unselfish love and enthusiasm, before he can hope to receive in like manner or degree from the Giver of "every good gift and every perfect gift."

QUESTIONS

1. What is the central idea taught by the first part of this lesson?

2. What must each individual know, in order that he may never come into any appearance of lack?

3. What must take place before the principle contained in this lesson can be applied in its entirety in our outer affairs?

4. Who reaps the chief benefit from the exercise of generosity, the giver or the receiver?

LESSON 4, JULY 26, 1931.

Unity Subject—*Bringing Good out of Evil.*

International Subject—*Christianity Spread by Persecution.*—Acts 7:59—8:4; 11:19-21.

59. And they stoned Stephen, calling upon *the Lord,* and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles.

2. And devout men buried Stephen, and made great lamentation over him.

3. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

4. They therefore that were scattered abroad went about preaching the word.

19. They therefore that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews.

20. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.

GOLDEN TEXT—*Be thou faithful unto death, and I will give thee the crown of life.*—Rev. 2:10.

SILENT PRAYER—*I steadfastly hold in mind the thought of the power of the All-Good, and I grant others the right to their own convictions.*

Arguments over religion are attempts to force faith into the minds of hearers through the intellect. Faith cannot be ingrafted upon life in this fashion, because faith has its root in hope or the desire of the heart, and therefore arises first as a conviction of the spiritual consciousness.

He who attempts to impose his beliefs upon others arouses in them opposition proportionate in force to his own zeal. In the case of Stephen, that opposition not only cost him his life, but spread wholesale persecution throughout the ranks of the followers of Jesus Christ. "The tribulation that arose about Stephen" showed the same zealous thoroughness that Stephen had displayed in his interpretation of Jewish religious history in terms of Jewish racial characteristics. It involved many persons who doubtless were innocent of any share in the philippic method of spreading the gospel of the kingdom of God.

The Pharisaic Saul was another zealot, whose position on the side of the majority gave him an opportunity to wreak vengeance on those whose convictions differed from his own. Faith, when inclosed within the cañon walls of religious zeal, becomes a destructive torrent that sweeps all before it. The still waters of meekness and wisdom lie open to the sky of the Infinite, and the light of understanding reflects in their placid depths an unbroken image of Truth. It has taken mankind many centuries to realize that external force has no place in the formation and growth of faith.

One proof of God's omnipotence is seen in the fact that, regardless of the degree of error in the minds of men or the violence that error engenders, everything works out, at long last, in good. The poet who sang,

"O, yet we trust that somehow good
Will be the final goal of ill,"

id well to voice such steadfast confidence. Good is the nal goal of ill, since good is the final goal of all expression. God is good, and He is all; but error and its ctivities may postpone the final outcome in many ays.

Enthusiasm for a living ideal must find expression. f the habitual avenues of expression are closed to it, t finds an outlet through other avenues. Those who ere scattered abroad because of persecutions contined, in their changed environments, to preach the good idings of the kingdom. They could not but speak the hings that they had seen and heard. To those who ave not yet heard the way of Truth, it is well to speak. hose who have heard but who cannot receive the eaching through the spoken or written word are lped to an understanding most surely through Truth at is lived. Therefore example is a most convincing eacher, and its language is universally understood. he intellectual faculties (the Greeks) as well as the eligious instincts (the Jews) are converted by the overeign reason that resides in the actual living of a eep conviction.

"An opinion is a deed," said one of the philosophic oets. True, but it should not be a deed of violence. he weightiest opinion is the one that is balanced by he higher understanding; the opinion that can remain ilent when silence is felt to be wiser than speech; and hat can thereby gain in strength rather than feel that t has weakened itself by concession. Firm opinions, iolently maintained, were the directly inciting cause f the persecutions of the early Christians. In Hebrews 1:36-38 we read of some of the things that tested the aith of these believers. Persecution served to intenify feeling in them, and this feeling augmented their aith, which was thus raised to a high power of effeciveness. "The hand of the Lord" is the enabling ower of a divinely inspired enthusiasm. This power

turns "unto the Lord" those who believe. Belief precedes such turning from evil to good. The power to make this change must be recognized and tested before its presence in life can be confidently relied on.

Conviction is a mighty force in human life; yet conviction itself is subject to change. The light that dawned on the martyred Stephen when he ceased to strive with his hearers and began to pray for them dawned later on Saul, after he had had time to think things over well and to consider all that he had seen of the conduct of the Christians under persecution. Through making clear to Saul the power of love, that light gave a new bent to his convictions. As Paul, his subsequent life showed a series of mighty deeds that grew out of his new opinion. The entire history of Christianity since his time bears evidence to the change in Paul's opinion of Jesus Christ and His teachings from the mistaken, Pharisaic concept to a clear, true understanding of their actual import. Paul, more than any other early Christian, illustrates the truth that good comes even from evil, and that the "blood of the martyrs is the seed of the church."

QUESTIONS

1. What is the purpose of religious argument?
2. Is the final outcome of all things good? Why? Illustrate by examples that have come within your observation or your own experience.
3. What form of teaching has universal power to convert human thought from evil to good?

I believe in miracles. I have seen too many of them happen not to know they are true. And I think one of the greatest miracles is that, in a crisis, when we just do our best and go even a little way with God, He always does the rest. It is almost incredible how He helps us when we start to help ourselves.

—THOMAS L. MASSON

I WILL

Words Selected

Music by ROGER VALLAN

1. I will start a-new this morning With a high-er, fair-er creed;
2. I will look sometimes a-bout me For the things that mer-it praise;
3. I will not be swayed by en-vy When my ri-val's strength is shown;

I will cease to stand com-plaining Of my ruth-less neighbor's greed;
I will search for hid-den beau-ties That e-lude the grumbler's gaze.
I will not de-ny his mer-it, But I'll strive to prove my own.

I will cease to sit re-pin-ing While my du-ty's call is clear,
I will try to find con-tent-ment In the paths that I must tread;
I will try to see the beau-ty Spread be-fore me, rain or shine;

I will waste no more time whining, And my heart shall know no fear.
I will cease to have re-sent-ment When an-oth-er moves a-head.
I will cease to preach your du-ty, And be more concerned with mine.

LOVE'S REFLECTION

By JACQUELINE O'BRIEN

THE LINE, "Forgive us our debts, as we also have forgiven our debtors," from the Lord's Prayer, has been interpreted by one spiritual leader as, "Love is reflected in love." Meaning, of course, that, when we see our fellow men as reflections of good, or God, who is love, we can forgive them their faults.

Some time ago, an incident occurred in a business office where I was working that showed a very striking illustration of how we may help one another to reflect more of this forgiving love.

There was a Mrs. Wilson in the office who was continually finding fault with every one; not only with her business associates, but with her family as well. In the morning before she started to do her work for the day, she always told of the inharmony of her home relations to any one who would listen to it. Directly opposite her, at another desk sat a woman who was a sincere student of the Bible. Mrs. Edwards lived up to her belief in the teaching of Christ in a way that few of us do.

One morning Mrs. Wilson seemed to be in a worse temper than usual when she came to work. I could hear her talking to Mrs. Edwards, from where I sat across the room.

"I tell you, I can't stand it any longer," she was saying. "Last night my husband's sister with her four children came in from California to stay the entire winter."

Mrs. Edwards laughed softly. "You're only looking for trouble," she told her.

But the other woman did not stop with that. "And about my salary," she continued. "I've worked in this office longer than any one else in here, and have only had one raise in salary since I came. Then, my mother-

in-law is impossible. Why, she hasn't spoken to me for weeks."

That was all of the conversation that I heard, but I was surprised the next morning to find Mrs. Edwards putting a slip of paper with a typewritten verse on Mrs. Wilson's desk, before she arrived. She showed me the quotation, which was from Philippians: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just . . . whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things . . . And the God of peace shall be with you."

When Mrs. Wilson came in, she glanced at the slip, and threw it into the wastebasket by her desk. I was watching to see if Mrs. Edwards had noticed, but she seemed to be very busy with her typewriter. Later, I saw Mrs. Wilson pick the paper out of the wastebasket and read it. She must have read it several times, and then she placed it on her desk in front of her.

Three days later the paper was still there and I was astonished to see Mrs. Wilson walk over to the other

JAMES ALLEN SAID: *There can be no progress, no achievement without sacrifice, and a man's worldly success will be in the measure that he sacrifices his confused animal thoughts and fixes his mind on the development of his plans and the strengthening of his resolution and self-reliance. And the higher he lifts his thoughts, the more manly, upright, and righteous he becomes, the greater will be his success, the more blessed and enduring will be his achievements.*

woman's desk and say, "I want to thank you for the quotation that you put on my desk. I read it and really tried to apply it. And somehow I began to see my husband's sister and mother as God must see them. As His image and likeness, reflecting all His good qualities."

"I'm so glad, dear!" Mrs. Edwards said. "I knew that you would see it in the right way."

"It isn't only that, but it brought wonderful results." Mrs. Wilson's face was shining. "I was offered another position yesterday, with a better salary. My sister-in-law and children have rented a cottage for the winter, and best of all my mother-in-law called me on the phone this morning and invited us over for dinner tonight."

After hearing her, I wondered how many of us are limiting our friends and relatives by seeing and thinking of them in wrong ways. If we could only recognize every one as "love reflected in love," how much happier and more harmonious we would be!

Let's Take a Trip

This is the time of the year when we need recreation, a refreshing and strengthening of our spirits after toil, so let us take a vacation trip. Let's tour the kingdom of heaven. You cannot find it, do you say? Why, you are in the kingdom of heaven right now, but you do not recognize it. It is a finished kingdom where all things are now ready for you, but you are in the habit of looking outward instead of inward, and so you are not getting the right perspective. Seeing life from the right viewpoint makes a very great difference.

Perhaps you need a little coaching, some training, and some maps to direct you to the most interesting points in this kingdom of heaven and to the special features to be enjoyed. May we not play the part of a guide and direct you from place to place on this tour, making it one of pleasure and profit to you? May we not show you the joyous and glorious way, which seems to be hidden from you, but which will lead you right to your Father's house of life and light and glory? Our services as guide and director are at your command in the Unity Correspondence Course.

SILENT UNITY

Be still, and know that I am God

Thy word is a lamp unto my feet,
And light unto my path.

—Psalms 119:105.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering to those who need help without seeing them.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

Health and Prosperity

You will find the Unity Healing and Prosperity Statements for this month on the second page of the cover.

Directions are there given for one's attainment of the mental receptivity necessary to the demonstration of these Statements.

Your mind is in direct contact with the Force in which all things originate, and by a right adjustment of your thoughts you will stir to action the spiritual elements that, under divine law, must operate in order to bring about the manifestation of your desires.

How ideas work in the mental ether is not fully understood by those who set them into action; neither do we fully understand how sound impulses travel in the radio ether, but when we comply with certain requirements we find that we can hear radio programs broadcast the world over. Your mind is both a receiving and a broadcasting set; you can tune in on the realms celestial and not only can receive messages from the Most High, but can send out words and thoughts charged with health and substance. "Only say the word, and my servant shall be healed," said the centurion to Jesus. Jesus spoke the word, and the servant was healed in that very hour.

The power that controls and directs man, and the power that man directs and controls, is *mind*. All things mental and physical have their origin in mind, are given a habitation and a name by mind, and are held in abeyance or put out of exist-

ence by mind. Mind is the supreme dictator in the heavens and the earth.

Man has in consciousness drifted away from mental contact with the supreme mind, or Divine Mind, and has thereby weakened his mastery and dominion over the elemental forces in which he exists. This lapse into a state of mental apathy has engulfed the whole human family in a sea of inharmony, sin, sickness, and finally death.

The one and only way for man to escape the ills that so sorely beset him is by coöperating in mind with the supreme mind of God. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

Jesus said that the kingdom of God was very nigh every one of us, and should be in us. "How do we lay hold of this creative thought of the Holy Spirit?" you ask. Those who have applied the law of right thinking have discovered that their minds actually function in newer and more powerful ways, they are transformed mentally and physically, and, best of all, their temporal affairs are noticeably improved.

Remember that your thoughts form the images that you hold in mind, and that in due season those images appear in your body, your health, your finances, in fact in everything connected with you and your environment.

Your thoughts and words are the creative or the destructive influences in your world.

Join daily in the Healing and Prosperity Statements with the thousands who are applying this law of righteousness in thought and word, and you will be healed and prospered, and in all ways become happier.

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I WILL COME AND HEAL

WORDS cannot express the joy and satisfaction that I have received from the prayers of Silent Unity. I had a nervous breakdown almost a year ago. Also I had been troubled with constipation for more than ten years. My mother had taken me to the best doctors in Missouri. I had taken osteopathic and chiropractic treatments, and had tried almost everything else. But I thank God I have been healed of this stubborn fear. I am enjoying good health. I weigh much more than I ever did before in my whole life. The peace and understanding that I enjoy make me happy.—*S. V., Kansas City, Mo.*

SINCE I wrote to you a month ago for your prayers for my health I have had so many blessings bestowed upon me that I cannot name them all. The doctor had told me that he thought he would have to resort to radium treatment to cure a bad condition existing on the cervix. Four days after I wrote to you I went to him again, and he said that it was surprising what a change had taken place in the condition. I did

not go back again for ten days and when I last went to him, which was two weeks ago, he told me that the condition had been healed completely. I had not had a treatment of any kind in those ten days.

When I tell you that my mental condition at the time was alarming to me, and that almost immediately after writing to you and asking your help there was a decided change in my attitude toward my condition, I know that you will rejoice and praise the Lord with me.—*Mrs. R. B., Webster Groves, Mo.*

ON FEBRUARY 24, when I telegraphed to you for help, I was in a very bad state. I had severe bronchitis and a chronic hoarseness, which had impaired my voice to such an extent that I feared that I was actually losing it. Indeed, had my position been less secure, the unsatisfactory performances that I was giving would have lost it for me.

I specifically asked for help for the following Tuesday, and it was a curiously literal answer that enabled me to sing clearly for that particular broadcast, although I was very hoarse up to the moment of going on the air and lapsed into hoarseness immediately after I had finished. After that it was a little time before I began steadily to improve, but at this writing the bronchitis has long since disappeared, and with it a cigarette habit of long standing. My voice is clearer and better than it has been in four years. Every one is commenting on it. This means much more to me than even you can imagine, for not only is my voice my means of livelihood, but I love to sing.—*V. H., Jackson Heights, N. Y.*

I WANT to tell you of a truly wonderful answer to prayer.

About five weeks ago I sent a telegram to you asking your prayers for my son, who had a broken neck. When he entered the hospital the staff doctors and nurses advised me that he had a small chance or, as they worded it, one chance in a hundred to live. They also

said that in case he did live he would have to wear braces and be a cripple for life.

This seemed to bring me to my senses, and I arose and went to them as though nothing had happened and told them that we had nothing to fear, for my son was in God's hands and all that we needed to do was pray and trust. I wrote to you. I used an affirmation that I favor, *"Lovingly in the hands of God,"* and the children repeated their beloved Prayer of Faith until I received your affirmation.

In exactly three weeks my son left the hospital, and today the doctors say that he is as well as ever.

Everybody, even the doctors, marvel at the speedy and complete recovery. I don't marvel, for I know that it was God's love that healed him, and I give thanks instead of marveling.—*Mrs. N. V. T., Hagerstown, Md.*

FILLED WITH PLENTY

WE HAVE had a wonderful year, and every prayer I made was answered in full. The blessings were so numerous it seems hard to believe there is the depression one hears so much about.

No doubt God keeps every one cheerful who will ask for it in the name of His son, Jesus Christ.—*L. E. W., Avalon, Catalina, Calif.*

ONE MORNING, as I was riding to the office in a crowded street car, I took my *Weekly Unity* out of my purse, for I made up my mind that I would not give up in my efforts to help my brother find employment. I read it for a while, and then I took the prayer that you had sent for him and I concentrated on that. And then something happened. I can hardly describe the feeling, but suddenly I wanted to cry, I felt so relieved and happy. Something told me that my brother had obtained work. When I reached home that night I found out that he had. The strange part of it was that he had obtained it just when I was praying for him.

Out of a crowd of idle men he walked up to a con-

tractor on a big construction job and told him he wanted work. And the man immediately took him on, telling him that the job would last but a few days. But in a short time my brother was made a foreman. He has worked several months now, with every indication that his employment is permanent.—*E. G., Daly City, Calif.*

WE THANK you for your help in our added prosperity. Our crops are the largest in eleven years. —*Mrs. J. C. P., Annapolis, Calif.*

I WROTE to you a few days ago, asking for help in renting my house. Five days after I wrote I rented the house to very nice people.—*E. C., Phoenix, Ariz.*

HE SHALL HAVE ABUNDANCE

ONE YEAR ago I had a prosperity bank, and we were assisted by its use in finding a new and pleasant location for my husband's electrical construction work. This year the answers that we received to prayer were even more instantaneous. Within one or two days after receiving the bank my husband was given a raise in salary, and this at a time when there was much talk of cutting down. Our faith has been strengthened, and we are thankful.—*Mrs. G. M. P., Ariel, Wash.*

JUST before sending to you for a prosperity bank and asking for prayers, my husband had been notified that on the 1st of December he would be laid off indefinitely, but shortly after receiving your letter and using the affirmation that you sent he was transferred to another department and was kept on, and we thank God as well as you for the help.—*M. B. C., Westwood, Calif.*

I AM very happy, and am full of love and gratitude to you for what you have done for me. On October 1 I wrote to you for help for myself and my husband, who was very much discouraged over the fact that he would lose his position on October 25 through business

depression, and was almost a nervous wreck through worrying over it. As a result of his state of mind, I too was very much discouraged and downhearted.

I heard of Unity through a friend of mine, and I wrote to you. The minute I received The Prayer of Faith and the pamphlet, *Instructions,* I began studying them and conditions seemed to get better for us. We both were in a better frame of mind and discouragement left us. I studied *Instructions* daily and prayed faithfully. Just last week I sent for your prosperity bank, and did not have it three days before we received the good news that my husband was to be called back to his old position.

We cannot praise enough the prosperity bank drill. I am saying The Prayer of Faith continually, along with the drill.—*N. L. R., Columbus, Ohio.*

MY HELP COMETH FROM JEHOVAH

YOUR letter of thanks dated December 30, which reached me recently, touched me greatly, and I thank you very much for your kind words, which are a great encouragement to me. I have done what I could to spread Unity literature, as I can think of no better reading matter to give any one, and I want every one to have his life happily transformed as mine has been, and is daily being, by it. I thank and bless you daily for your wonderful work in founding and carrying on Unity School, and I pray that you may be mightily blessed.

I hope, this year, to do much financially for Unity, as I have done before, only more so. Your good wishes are most heartily reciprocated, and I say again, "God bless you."—*A. F. C., Tokyo, Japan.*

SEARCH THE SCRIPTURES

THIS last lesson has been wonderful to me, and to be able to apply its teachings in my daily life means much. I seem to get a better insight into the meaning of the Gospels and into what faith really is.

These lessons have been a wonderful eye opener. —*Y. E. A., East San Diego, Calif.*

INCLOSED find my third lesson, "Prosperity," also a love offering. After studying this lesson, we have demonstrated prosperity in a great many ways. It has given me an insight into true prosperity, and I do feel divinely rich. I wish to thank God for this great blessing, and our prayers are that Unity School may be divinely blessed for the good that it is doing through this one branch and all other branches. May God bless you, dear teacher.—*Mrs. W. S., Red Wing, Minn.*

HIS TRUTH IS A SHIELD

I HAVE received very much good from your help in prayer. I have some especially good news for you at this time. Several months ago I wrote to you, requesting your prayers that I might hear from my brother, who had disappeared in 1919. I had tried every way to get in touch with him. Yesterday I received a letter from him. It has been just eleven years, one month, and five days since I received the last letter from him. He is well, and only neglectfulness had kept him from writing.—*Mrs. G. M. S., Kerrville, Tex.*

FREE FROM CARES

I AM GLAD to inform you that your prayers have been very effective in my overcoming the habit of drink.

I have had a very strange experience, for I suddenly found myself on the way to Colorado and marooned in a snowstorm, where I knew no one and with no stimulant available for a period of two weeks, after which I returned with no desire for anything but good.—*Dr. F. J. R., Lincoln, Nebr.*

FATHER, I THANK THEE

I VENTURE to take this way to express my kindest thanks and gratitude for your continued prayers

for me. I am feeling much better and, after reading your last issue of *Weekly Unity*, I realize how to join my prayers with yours to obtain the greatest blessings. I thank the good Lord for showing me the way, and I thank you for helping me to find it. My little son Paul, whom I asked you to pray for, had a bad case of eczema, and a physician said that it would take about three months and maybe a year before he would be well. Now just a little red scar remains where the eczema was. My thanks go to God and to you for this blessing.

My whole life has changed since I began to read your magazines and to find relief in prayer and divine healing.—*M. Z., Schulenberg, Tex.*

I AM a Church of England clergyman, but I desire to pay this tribute to Unity: Your teaching is Christian. It is plain common sense, and such practical Christianity is going to save the world. I use a great deal of Unity material in my pulpit work. God bless you. Give me the help of your prayers.—*Rev. C. A. F., Arthur, Ont., Canada.*

A FEW words of love and appreciation for the great work you are doing. It always seems that I can find in Unity literature just the right article to meet my need. Through Unity and its teachings a wonderful faith has come to me.—*Mrs. A. W. D., Hermosa, S. Dak.*

I CARRY my *Weekly Unity* along nearly every place I go, and if I kind of feel that I'm tired my thoughts just fly to something I've read that day in *Weekly Unity* and I seem to get a sweet, restful feeling, and a quiet encouraging voice in my heart says, "Well done." —*Mrs. H. S., West Toledo, O.*

I HAD not seen *Wee Wisdom* for some years, since my daughter graduated from it to *Youth*, and I was much pleased with its improvement. It is a wonderful child's magazine, and should be largely advertised, as

it is in a class by itself.—*Mrs. H. W. H., Belle Vernon, Pa.*

LOVE ONE ANOTHER

SOME little time ago I wrote to you for prayers for my husband, who was trying to right a wrong, and I have written since as to how he was progressing. I am happy to say that he was elected president of this mortgage company without a dissenting vote. The disturbing element resigned, and nicely, in that my husband has their friendship and good will—the very best part of the whole business.—*Mrs. W. H. P., Brentwood Heights, Calif.*

THERE has never come into my life anything that has given me the peace and comfort that I have had since becoming a student of Unity. It would take a much more fluent writer than I am to tell what benefit and help I have had. God is good to me, and I am thankful for the light that I have received through your teaching. My conception of God is now much more beautiful and kind.—*A. F., Pasadena, Calif.*

STUDY TO BE QUIET

I WISH you to discontinue your help, for I have had splendid marks in my studies. I know God can do all things; nothing is hard or impossible for Him. —*M. R., West Los Angeles, Calif.*

I ASKED for your prayers to help me on March 21 when I took the examination for admission to S—— University. I held the thought that you sent, and during the examination period of three hours I was very calm, knowing that God was with me. Saturday I received my standing from the registrar of the college. I was placed in group 1, which is the highest standing that a person can rate. You can imagine my joy and thankfulness. I thank the Lord from the bottom of my heart for this wondrous blessing.—*B. B., San Jose, Calif.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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The miracles of Jesus seem impossible of accomplishment today. Should we aspire to do such impossible things?—*Extract from a letter received by Silent Unity.*

When man knows that everything now latent must come forth into manifestation, he will cease to believe in the so-called impossible. Knowing that Omnipotence is the working power in everything, he will realize that whatever is attempted will finally be accomplished. When the time comes for an extraordinary work to be done, God acts in and through the right persons, in the right way, and the task is performed. The fact that a thing is actually done is proof that it never was an impossibility. God, the good omnipotent, knows no limit to the working power of His righteous will.

When we have full faith in God and in our power to accomplish through Him, we are "justified in undertaking what seems impossible." This faith lifts us above the limitations of personal sense and enables Spirit to work miracles through us, as channels of expression. Without such faith, however, one is not prepared for great emergencies and would not be able to accomplish any great undertaking. Life's supreme successes are won by men who possess a profound faith based on the positive understanding that God wills that all opposition can and shall be overcome, and that "with God all things are possible."

There are some good things in *Unity*, but I take exception to two views which are set forth in it. You deny the divinity of Christ, and also the vicarious nature of Christ's

sacrifice for sin.—*Extract from a letter received by Silent Unity.*

We appreciate the kindly spirit in which the whole of this letter was written, the foregoing being but an extract, but we would correct the wrong impression that the writer has received from the pages of *Unity*. We do not deny the divinity of the Christ, but, while taking nothing from that divinity, we include *all mankind* in the *same* divinity. "God is no respecter of persons." We all are the image of and like God, and, having the same mind in us that was in Jesus, the Christ, we may live the same perfect Christ life. We may, if we will recognize our relation to God as did Jesus. Study His life, and see what that relation is.

Neither do we deny the vicarious atonement, but we believe the sacrifice to be not alone the death of Jesus upon the cross—that was but the culmination—but the living of His whole life for us. In this He became "the way, and the truth, and the life," and if we follow in His way we shall be saved from sinning but not from the penalty of our sins, for no one can suffer in the stead of another; that is an impossibility, for we cannot break the law of cause and effect, and it is also contrary to the teaching of the Bible, which says, "Whatsoever a man soweth, that shall he also reap." The difference between you, good friend, and ourselves is the difference in the viewpoints from which we look at these subjects. Ours is metaphysical, which we deem necessary to a full understanding of the Truth that sets us free, which Truth is also taught by the Bible.

My difficulty is this: I try to keep a silent hour every day, but when I try to exclude all extraneous thoughts and concentrate on a spiritual statement, all sorts of ideas and thoughts rush in upon me, or, if I succeed in quieting my mind, I go to sleep. What am I to do?—*Extract from a letter received by Silent Unity.*

The habit of concentration is, like all other habits, a slow growth. Only continual, faithful effort will ac-

complish the desired end. Your experience is in no wise different from that of all others who wish to attain mastery of their mental action, and because some have attained the goal, it is possible for all. A few simple directions may be of assistance.

It is well to have one room to which you can regularly go for your silence. Sit in an easy chair, in a comfortable position, with no pressure of the clothing upon any part of the body; relax every nerve, close the eyes, that you may the better turn the vision within, and then take the thought that you wish to hold and meditate on it, seeking the real inner meaning of each word. If other thoughts intrude, tell them that you will look after them later, that you must attend to the work in hand, and begin again. Continue in this way until you gain control. Do not be discouraged if this is not attained as soon as you expect. It is a mighty work, and not quickly done.

"Ask, and it shall be given you; seek, and ye shall find." In *material* things this promise *does not* come true for many faithful, deserving souls. How do you account for this? —*Extract from a letter received by Silent Unity.*

We fail to receive because we are not positive enough in our asking and seeking. Jesus said, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." Note the present tense—believe *that ye receive;* not *shall receive.* Do we have this belief? Do we act as if we had received? We believe that those who are experiencing lack have not known beyond the shadow of a doubt that "all things . . . the Father hath are mine." Knowing is so much stronger than believing that it causes action. Those who possess this knowledge act upon it, and, having received freely, give freely, thus opening up another avenue for supply to flow to them. Fear of lack is another reason why we fail to manifest abundant supply. We hold before our mental vision an idea of insufficiency, and the creative power of thought

brings this idea into manifestation. When, in our spiritual growth, we arrive at understanding, then we shall speak the word that will bring to us what we will.

What interpretation do you give to the following: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God."—*John 3:5?—Extract from a letter received by Silent Unity.*

The church's teaching has been that to be born of water means to be baptized, although there is a difference of opinion as to the method or the amount of water necessary. To be born of the Spirit has been held to mean, first, a deep conviction of sin and unworthiness, and then a sense of forgiveness and joy, which experience has been termed conversion, and both conversion and baptism the church holds as necessary to complete salvation, or birth into the kingdom of God.

In our interpretation of Scripture we seek the spiritual, the esoteric, meaning of the words rather than their literal rendering, and we find the language of the Bible to be largely symbolical.

In this instance, we analyze the verse thus: To be born is to enter into a new state of consciousness. Water symbolizes thought, and, as a body of water is never still, thought is vibratory. As we have been tossed about and buffeted by waves of ignorance, or lack of understanding of the truth of Being, when we enter this new state of consciousness we find a more rapid vibration of thought waves and a higher range of our faculties, and through intuition we recognize our divine birthright—likeness to the Father.

To be born of the Spirit is an experience that each soul must know for itself. No one can tell another what it is. Jesus said, "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit." In another place we read, "The Spirit beareth witness with my spirit that I am the child of God."

THE FATHER'S BUSINESS

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world

Science and Religion in Agreement

The scientist's search for truth is coming more and more to be recognized as akin to the religious believer's quest of God, the ultimate reality. The Cadillac (Mich.) News, in an editorial opinion, foresees the harmonizing of these two great branches of human endeavor. We reprint the opinion of the News:

Observing the annual convention of American scientists, a minister said from his pulpit: "As one watches the scientists, one becomes aware, I think, of attitudes and states of mind which are akin to religious faith."

Another minister declared: "Science is giving religion amazing tools for humanitarian work. It is leading men to sublimer conceptions of God."

Dr. Robert A. Millikan, regarded as the foremost living American scientist, in discussing his own great discoveries, said that science was not only consistent with religion, but tended to lead men to religion.

The director of research of the General Electric laboratories recently announced that he knows no way to explain the laws of nature except to say that they are the "will of God."

So religion and science, after a long period of mutual suspicion and hostility, are coming into harmony, each with a bigger outlook than it had before.

Modern Steps toward Christ

World peace, prohibition, and religious unity were among the vital national interests discussed by Dr. Charles M. Sheldon, author of "In His Steps," in an address delivered recently to the Men's Club of Westminster at the Westminster Congregational Church in Kansas City. We quote the Kansas City Times, which

published a digest of Dr. Sheldon's views on the foregoing subjects:

There are more encouraging signs of world peace now than ever before in history, said Doctor Sheldon. . . .

"We hang a battleship on the Christmas tree and then wonder why our children grow up to be soldiers," he said. "One of the most encouraging signs of peace is an active campaign by the women of Germany against the sale of war toys to children.

"Other outstanding examples of the opposition to war are the strong protests against military training in the schools, in both the United States and England; the opposition of the churches that have been militant in the past, and the public declarations of labor leaders.

"The Locarno pact of the Kellogg treaty would have been ridiculous seventy-five years ago. Today fifty nations are obligated to settle their disputes by pacific means, or to incur the enmity of the civilized world.

"This may sound like a rosy dream, but only a few years ago the abolition of dueling and slavery or the emancipation of women in the Mohammedan countries seemed just as visionary."

Dr. Sheldon said prohibition and the formation of a united church to take the place of denominations were the two other important questions of the times.

"Prohibition is not a political question. It is simply a personal question of personal thirst. The way to stop its sale is for every citizen to practice total abstinence."

In the union of all denominations of Christian churches into the United Church of the United States, Dr. Sheldon sees a solution for present ills. Such a plan has been tried successfully in Canada.

PRAYER

By Anna M. Wirth

I do not ask for earthly good,
Fine raiment, fame or dainty food;
I only ask for inward Light,
That I may always see aright!

The Purpose of Unity

THE UNITY School of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and to teach men and women of every church, and also those who have no church affiliations, to use and prove eternal Truth as taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony; how it can bring man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

Unity centers and study classes are independent associations of Unity students formed to provide places of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by Unity School of Christianity, are taught.

Unity centers provide a place of religious research for all people regardless of creed, and give helpful instruction in Christian living through devotional services, systematic study, and individual instruction. Each center, through its ministry, demonstrates its own financial supply.

No one should open a Unity center or study class without consulting the Unity Field Department. Contact with this department is necessary in order to conform with the standard of preparation required of Unity teachers and leaders, as well as to comply with the code of ethics and the policies developed for Unity field work. Through its Field Department, Unity School offers an advisory service, based on the policy and practice of the ministry of Truth at Unity headquarters and successful centers, for the purpose of maintaining high standards of center conduct.

Increase Your Prosperity Consciousness

Our readers have been enjoying the prosperity articles, by Ernest C. Wilson, appearing in *Unity* and *Weekly Unity*, and they will welcome the announcement that Mr. Wilson has other prosperity articles in store for them. The titles of those that have already been printed are: "There is a Protecting Presence," "The Law of the Magic Lamp," "The Secret Way to Abundance," and "Preparing for Prosperity."

After Reading—What?

When you read an especially helpful article in *Unity* magazine, do you not immediately think of some one whom you believe it would benefit? Perhaps you say: "This article is just the thing that John needs. I wish that he could read it." And then do you lay the magazine aside, and forget about John and his needs, or do you mark the article and plan to show it to him the next time he comes to your home, which may be in the next two or three months? A better way would be to send him a subscription to *Unity*, starting with the issue containing the special article. The members of our Help-One-A-Month Club make it a point to send once a month to some friend a subscription to a Unity periodical. We should be glad to enroll you as a member.

Watch Your Words

"Count ten before you speak," is a rule worth observing, when you are tempted to give utterance to negative expressions. Speak the word of cheer even though your thoughts are in a state of turmoil. By constantly affirming the good you will bring about a change in your consciousness. Watching your words is an effective aid in correcting and improving your lot in life. The aim of the Good Words Club is to drill you in the use of constructive words. Write for details about how to join the club.

Presented In Other Unity

A Boy, a Dog, and a Supreme Test

The story of Bobby and his dog, Monty, appearing in July *Wee Wisdom*, is one that will make an appeal to the heart of every child. Bobby's mother was a widow, and she found it hard to make a living for Bobby and for herself. Bobby helped in many small ways. At last there came a day when the rent could not be met, and unless the amount were paid in three days Bobby and his mother would be forced to move—only $25, but there seemed no way of raising it. Suddenly Bobby found a way. It was the supreme test of his life, and he met that test standing. The story, "Monty," by Vivian Starr, teaches a lesson of true courage and loyalty.

Freedom, the Greatest of All Gifts

Most of us go through life in a state of bondage. Our mind is shackled with a race belief in adversity, failure, disease, and lack. Many persons believe that such conditions are a part of the divine plan. Yet this is contrary to the teaching of Jesus Christ. "Gaining a Sense of Freedom," an article in July *Unity Daily Word*, will teach you how to claim the great gift of freedom that the Master came to bring.

"All Things Are Lawful for Me; but—"

Man is free only when he keeps himself under good control. Paul's assertion, "All things are lawful for me; but I will not be brought under the power of any," expresses the correct attitude to be taken toward personal liberty. Read "Thoughts on Self-Control," by C. O. Southard, M. D., an article appearing in *Weekly Unity* this month, teaching moderation in all things.

Periodicals This Month

When You Reach the End, What Next?

When you come to what seems to be the end of things in your life, there is only one thing to do, and that is to begin again, for nothing that expresses failure is ever final. Why not regard your apparent failure as a challenge to a new and greater opportunity. The Greatest of all men had the faith to look beyond the cross to the resurrection, and thereby He wrested triumph from defeat. You will enjoy the article in July *Youth,* "Beyond the End of Things," by Ernest C. Wilson. It points the way by which to make seeming failure the stepping-stone to bigger things. The article recites the experiences of a number of persons who turned defeat into triumph.

Does It Pay to Follow the Golden Rule?

You will find the answer to this question in an article, by A. H. Harris, entitled, "Ben Selling: Jewish Newsboy—Man-Builder," which appears in July *Christian Business.* This man, Ben Selling, from a small beginning gradually accumulated a fortune that ran into the millions. But here was a man who placed less emphasis on material possessions than on wealth of character. Ben believed that only in building character could wealth be used to the highest purpose. Acting on this belief he spent his life in the service of his fellow men. He developed qualities of leadership that endeared him to the hearts of all. You will want to read this article, and learn to reap rich returns from investing in the happiness of human beings.

Directory

(For Your Convenience)

ALABAMA

Birmingham—Unity Cen, 511 N 19th

Mobile—Unity Cen, 1315 Browne; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Cen, Westward Ho Hotel

ARKANSAS

Little Rock—Unity Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand

Alhambra—Unity Cen, 14 S Second

Berkeley—Unity Cen, 1822 Milvia

Fresno—E. Weisenberger, 105 N Van Ness

Glendale—Unity Cen, 109 A So Central

Hollywood—Unity Lib, 1030 N Western; Unity Cen, 7543 Norton; Mrs R S Salmon, 1316 Cherokee; Truth Cen, 1642 N Cherokee [Queen

Inglewood—Unity Truth Ministry, 426 E

Ione—Unity Circle

Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut

Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 3006 W 7th; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy; Unity Class, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy pl; Unity Fellowship Cen, 1002 S Burger; DeVorss & Co, 843 S Grand; Jones Book St, 743 W 7th; Fowler Bros, 747 S Bdwy; Advance Book Co, 628 W 8th; Unity Health Cen, 4118 Central; Meta Cen, Hotel Belmont

Modesto—Unity Reading Rm, 1324 11th

Napa—Unity Cen, 1730 Oak

Oakland—Unity Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell & Co

Pasadena—Unity Soc, 11 N Oak Knoll; Church of Truth, 690 E Orange Grove; Unity Cen, 65 S Roosevelt

Pomona—Meta Bk Sh, 684 W 3rd

Redlands—Leona Ballou, 906 Tribune

Richmond—Beulah W Tiller, 146 2d

Sacramento—Unity Cen, 921 10th

San Bernardino—Unity Cen, 2189 E St

San Diego—Unity Soc, 412 A; Artemisia Book Sh, 1186 6th

San Francisco—Unity Temple, 26 O'Farrell; Meta Lib, 177 Post; Calif Truth Cen, 63 Post; Unity Cen, 1182 Market; Paul Elder Co, 239 Post; The Emporium; Unity Book Sh, 115 O'Farrell

San Jose—Christian Assembly, 72 N 5th

Santa Barbara—Truth Cen, 277 E Arrelaga

Santa Cruz—Truth Cen, 151 Garfield; Meta Lib, 35 Walnut

Santa Monica—Unity Cen, 528 Arizona; Universal Truth Lib, 1337 Ocean

Santa Rosa—Unity Cen, Masonic Temple

Sebastopol—Unity Cen, 501 Petaluma

Sierra Madre—Unity Cen, 270 W Central

S Pasadena—Unity Cen, 1141 Fremont

Stockton—Unity Cen, 822 N Center

Van Nuys—Unity Cen, 14424 Friar

Whittier—Unity Soc, 410 S Greenleaf

COLORADO

Colorado Springs—Unity Cen, DeGraff bldg

Denver—Publication Bk Store, 514 15th; Herrick Bk Co, 934 15th

Pueblo—Truth Cen, Congress Hotel

CONNECTICUT

Hartford—Unity Studio, Goodwin bldg; Unity Reading Rm, 750 Main

Stamford—Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cen, 110 N Beach

Jacksonville—Unity Cen, Seneca Hotel; Unity Cen of Truth, 804 Pippin

Lakeland—Unity Cen, 321 S Mass

Miami—Unity Cen, 236 N E 5th

Orlando—Anna Nicholson, 417 Lake

St Petersburg—1st Unity Church, 646 5th S

Tampa—First Unity Soc, 222 W Lafayette

W Palm Beach—Soc of Prac Chris, 412 N Olive

GEORGIA

Atlanta—Open Door, Chamber of Commerce

IDAHO

Boise—Unity Cen, 517 N 10th

ILLINOIS

Chicago—Unity Fellowship, 25 E Jackson blvd; Unity Soc, Capitol bldg; Home of Truth, Lake View bldg; Divine Science College, 1414 Straus bldg; Unity Cen, 4307 S Mich

Peoria—Unity College, 1821 Main

Rockford—Unity Cen, Stewart bldg

Springfield—Lawrence Cen, 227½ S 6th

Winnetka—M Atwood, 904 Elm

INDIANA

Indianapolis—Unity Cen, Kresge bldg; Truth Cen, 4455 Bdwy

IOWA

Cedar Rapids—Unity Cen, 728 4th Ave E

Davenport—Unity Cen, Whitaker bldg

Des Moines—Unity Cen, K P bldg

Sioux City—Unity Cen, Davidson bldg; Unity Cen, Commerce bldg

Waterloo—Unity Cen, Lafayette bldg

KANSAS

Kansas City—Unity Cen, 619 Ann

Topeka—Unity Cen, Jayhawk Hotel

Wichita—Truth Cen, 420 Riverview

KENTUCKY

Lexington—Unity Cen, 266 Lyndhurst pl

Louisville—Truth Cen, Martin-Brown bldg; Unity Truth Cen, Ft Nelson Hotel

LOUISIANA

New Orleans—Unity Soc, 2000 Carondelet

Shreveport—Unity Class, 1196 Louisiana

MARYLAND

Baltimore—Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston—Unity Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek—Book Nook, 90 Highway

Detroit—Unity Cen, 5057 Woodward

Flint—Unity Cen, 114½ W Kearsley

Grand Rapids—Ida Bailey, 61 Sheldon

Kalamazoo—School of Chr, 209 W Dutton

Muskegon—Unity Cen, Occidental Hotel

Royal Oak—Unity Cen, 110 E 5th

MINNESOTA

Duluth—Unity Cen, 215 W 2d

Minneapolis—Unity Cen, Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, Plymouth bldg

St Paul—Unity Cen, Globe bldg; Barbara Ludwig, Degree of Honor bldg

MISSOURI

Joplin—Mrs Calvin, 511 Gray

Kansas City—Unity Reading Rm, Waldheim bldg; Unity Cen, Jewell bldg; Unity Cen (colored), 2216 Brooklyn

St Joseph—Unity Cen, Empire Trust bldg

St Louis—Unity Cen, Kings-Way hotel; First Divine Science Church, 3517 Wyoming; Unity Soc, 3658 W Pine

MONTANA

Bozeman—Unity Cen, 301 S Black

NEBRASKA

Lincoln—Unity Soc, 1548 O st

Omaha—Meta Lib, 307 Patterson bldg; Unity Cen, Courtney bldg

NEVADA

Reno—Unity Cen, 312 N Virginia

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier

East Orange—Unity, 19 Washington

Haddonfield—Carrie Steinmetz, 311 Washington

Newark—Unity Soc, Berwick hotel; Truth Cen, 97 S 10th

Patterson—Unity Truth Cen, 98 Broadway

Plainfield—Unity Cen, Babcock bldg

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Home of Truth, 333 Adelphi; Unity Cen, 50 Livingston

Buffalo—Unity Soc, Hotel Statler; Meta Lib, 130 Rounds

Jamaica, L I—Unity Soc, 88-06 Parsons

New Rochelle—Unity Cen, 490 Main

New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Unity Class, 42 W 129th

Rochester—Unity Cen, Powers bldg

Rome—Psychology Service Cen, 131 W Liberty

Schenectady—Unity Soc, 1029 University

Syracuse—Carter, 155 E Onondaga

Utica—Mabery-Goodwin School of Music, 1203 State

OHIO

Akron—Unity Cen, Pythian Temple

Canton—Unity Cen, Harris Arcade bldg

Cincinnati—Unity Cen, 28 E 6th; New Thought Temple, 1401 E McMillan

Cleveland—Christian Unity, Old Arcade; Church of Truth, Hotel Olmstead

Columbus—Unity Cen, 80 W Starr

Dayton—Unity Cen, Dayton Industries bldg

Hamilton—Unity Temple, 112 Elvin

Marion—New Thought Studies, 454 Summit

Warren—Unity Cen, 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Truth Cen, 209 Central Nat'l Bank

Muskogee—Unity Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, Baltimore bldg; Unity Home of Truth, Arcade bldg

Okmulgee—G F Wyvell, Okmulgee bldg

Tulsa—Unity Reading Rm, Commercial bldg; Mrs Wilson (col), 511 E Marshall

OREGON

Eugene—Unity Cen, Miner bldg

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Coudersport—D M Andrews, 107 S Main

Erie—Unity Cen, Reed Hotel

Philadelphia—Unity Cen, 236 S 13th; Chapel of Truth, 1600 Walnut

Pittsburgh—Unity Cen, 435 Penn

Wilkes-Barre—Alice B Sadler, 57 Terrace

TENNESSEE

Chattanooga—Unity Cen, James bldg

Memphis—Unity Cen, 148-50 Court

Nashville—Unity Cen, Tulane hotel

TEXAS

Dallas—Unity Cen, 1913½ Commerce

El Paso—Unity Temple of Truth, 305 E Franklin

Ft Worth—Unity Cen, Worth bldg

Houston—Unity Cen, New Majestic bldg

San Antonio—Unity Cen, Maverick bldg

UTAH

Salt Lake City—Unity Study Class, Cullen Hotel

WASHINGTON

Seattle—Seattle Cen, 1529 9th ave; Unity Soc, 421 Belmont N; Unity Soc, Henry bldg

Spokane—Meta Lib, Norfolk bldg; Church of Truth, 1124 W 6th

Tacoma—Unity Cen, 932½ Bdwy

Yakima—Church of Truth, 2d and B sts; Meta Cen, Miller bldg

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise

Milwaukee—Unity Cen, Commerce bldg

AUSTRALIA

Adelaide—New Thought Soc, Darling bldg; Divine Science Cen, A N A bldg

Brisbane—Unity Cen, Albert House

Melbourne—New Thought Cen, 271 Collins

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, Dalton st, Chatswood; New Thought Home, Seapath Crescent, Seapath via Manly

CANADA

Calgary—Unity Cen, Mackie blk

Edmonton—Unity Cen, 10576 104th

Montreal—Unity Cen, 1419 Drummond

Moose Jaw—Unity Cen, 73 High W

Ottawa—New Era Cen, 279 Elgin

Regina—Unity Cen, Westman Chambers

Saskatoon—Unity Cen, Canada bldg

Toronto—Unity Cen, 756-A Yonge

Vancouver—Unity Church of Truth, 641 Granville

Victoria—Unity Cen, 739 Yates; New Thought Temple, 720½ Fort

Winnipeg—Unity Cen, 333½ Portage; Unity Assembly, 322 Donald

ENGLAND

Boscombe Hants—Elsie Quinion, 20 Gordon rd

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village; Unity Cen, Glendor Mt Rd Upton B'head

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st, (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Truth in a Health Resort

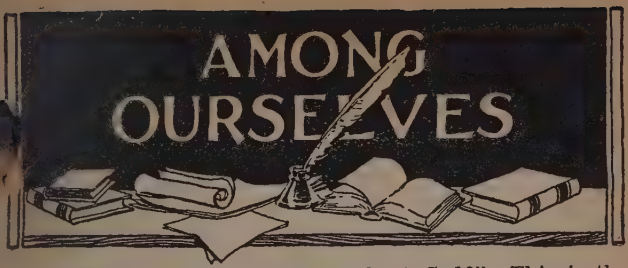
Silent-70 in its missionary work contacts many different institutions, and such contact is brought about in various ways. The following letter shows how an interested worker in a large health resort is helping Silent-70 to bring the light of Truth to the patients there:

"Since August 3 I have been connected with this institution, and I have been blessed with the opportunity to carry the Unity message to hungry souls. Dr. E——, a Unity minister, is head of the treatment department of the institution, and I am on the nursing staff. I should appreciate any literature that you can send me for distribution that would help beginners to see the light."

Large quantities of literature are sent out by the Silent-70 Department of Unity in response to requests such as this, and for this literature no charge is made. This department, like other Unity departments, is supported by freewill offerings.

An Old-Fashioned Baptism of Spirit

The Unity Training School opened May 4, and midsummer finds it in full swing. We anticipate many additional enrollments, as the school will continue till October 16. Those now in attendance are finding Unity Farm an ideal spot for study and relaxation, and no one can spend even a few days studying under Charles Fillmore and his staff of teachers without feeling that the time has been well spent. In fact, we feel sure that students who come to Kansas City this summer for classes will receive an old-fashioned baptism of Spirit. If you have not already enrolled, do so now, even if you are planning to come for the very last weeks of the Training School. The sooner we know when to expect you, the better we can plan to take care of you. Address Dean of the Training School, 917 Tracy, Kansas City, Mo.



"Father, what do you know about God?" This is the question that a man of prominence was called upon to answer some time ago. He knew that his answer must be direct; he replied: "Son, very little, but that little makes a big difference in my life." Yes, it makes a big difference in the life of any person who knows even a little bit about God. Deep down in the heart of every one is the urge to find God. *Lessons in Truth,* by H. Emilie Cady, helps the earnest student to approach an understanding of his true relationship with the heavenly Father. This book, in cloth binding, sells for $1; in *de luxe* cover, $3.

"Every time the children tell me what some schoolmate has that they can't have, my strength seems to ooze out. It is not that I envy the others, but I feel the hopelessness of supplying my own." This problem, common to many homes, is discussed in a practical way by Alice L. Ruth, in her book, *Truth in the Home.* Mothers especially find this book a storehouse of inspiration and help. Price, 75 cents.

Twenty-one years ago Arabs exploring the ruins of Antioch in Syria unearthed what many persons believe to be the Holy Grail, or chalice, used by Christ and His disciples at the Last Supper. In centuries past pilgrims to the Holy Land searched diligently to find the Grail. Lives and fortunes were spent in its quest. And yet the Grail may be found in every age and in every land where men seek faithfully to know the Christ, for it is not merely a cup of precious metal, but an inner spirit, which each man, by deeds of love and courage, must find and call forth in himself. This thought is brought out in the chapter, "The Holy Grail," in Ernest C. Wilson's book, *The Sunlit Way.* This book is a signpost for those who earnestly desire to make a pilgrimage in search of the true Christ spirit. A cloth-bound book, price, $1.

The new student of Truth often finds it surprisingly easy to make his demonstrations. Later, from various causes, there may come a period of discouragement, when he seems to be at a standstill. This condition is likened to "the destruction that wasteth at noonday," in an article, by Charles Floyd Whitcomb, entitled "At Noonday," appearing in the August issue of *Unity*. After reciting the causes of such a condition, the author offers encouragement by stating that "it is merely the call to go up higher." You will find much practical help in this article. *Unity* magazine is published monthly. Price of a year's subscription, $1.50.

A lecturer at Unity headquarters said: "Forgetfulness of self is the silence." Many persons, however, find it difficult to reach this point of forgetfulness. The booklet, *Methods of Meditation*, by Jennie H. Croft, will teach you how to get still, to forget yourself, and to go within yourself to discover, in the silence, the ideas that God has for you. The price of this booklet is 35 cents.

Christian Healing was written by Charles Fillmore to help you to bring harmony into your life, physically, mentally, and spiritually. This book is for the advanced student of Truth. In cloth binding it sells for $1; *de luxe*, $3.

What we familiarly term the promises of God are in reality unchangeable, eternal, spiritual laws. Jesus understood these laws, and when He said: "Ask, and ye shall receive," He was stating that with Spirit supply and demand are always equal. If in the business world men would learn to work by the laws set forth by the Master, they would find a swift solution of their problems. *The Spiritual Law in Business*, by W. I. Hoschouer, presents familiar business problems, and shows how they may be solved by the application of spiritual laws. Price of this booklet, 25 cents.

Rich, traveled, spoiled, a young girl came into womanhood, when suddenly her father's wealth was swept away. She married a man of affluence, but before long his fortune also was wiped out. From the wreck of things this young woman salvaged a thorough and technical education in music, which served her well, when later, alone, she faced the responsibility of bringing up four children. How she learned that one person with God's help can overcome every adverse condition is interestingly told in the booklet, *Caroline Napier*, a true story of a woman's triumph. The price of this booklet is 50 cents.

Booklets for Your Needs

The Book of Silent Prayer

Many persons do not fully realize the value of habitual, earnest prayer. Again, many prayerful persons feel that they lack words adequately to express their thoughts and desires. *The Book of Silent Prayer* was compiled to stimulate your prayer life, to make it easy for you to talk with God. This booklet contains prayers for all your needs. The price is 50 cents.

Directions for Beginners

"What shall I study first?" is the first question of a beginning Truth student. This is an important question too, for much depends on laying a good foundation. Charles Fillmore anticipated the new student's needs when he wrote *Directions for Beginners*. This booklet, in lesson form, explains the fundamentals of Truth. Price, 25 cents.

Choose a Unity Motto

An artistic, colorful motto adds to the appearance of a room, and gives it a note of individuality. Unity's inspiring mottoes, attractively framed, will meet your need in this respect. Choose from the list below:

A Transcendent Treatment $1.50
Prayer of Faith 1.50
The Answer 1.50
Friendship 1.50
Greetings 1.25
Ten Commandments (Truth Version) 1.25
Power of an Idea ..... .75
House Blessing ..... .75

"Just Wait Till My Ship Comes In"

ARE you one of those persons who have the habit of saying, "Just wait till my ship comes in, and then I'll have the things that I want"? Does not this imply that your good is delayed, and consequently that your good is withheld? Do not make the mistake of postponing your good. What you need is already waiting for you. Open your eyes to the abundant good that God has supplied for you.

Our Prosperity Bank plan helps you to build a consciousness of your ever present and abundant good. Supplementing your daily prayer, Silent Unity prays with you for your guidance and success.

Daily saving for the purpose of sharing the message of Truth with others is another feature of the bank drill. Use the bank seven weeks, dropping in a coin each day. Then send in your savings, with the names and addresses of those friends for whom you desire subscriptions to *Unity*. For two subscriptions save $3.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank, and request the prayers of Silent Unity for my guidance and success.

Name .....

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City ..... State .....

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A Little Magazine With a Big Message

Unity Daily Word is small in size, but it truly carries a "big message." Our readers say that often the day's lesson so perfectly fits their needs that it might have been written expressly for them.

This magazine is just the right size to be handled conveniently, and its clear, readable type is an added attraction. The affirmation at the top of each day's lesson brings out the meaning of the Bible text below, while the intervening paragraphs give help and inspiration. Its articles and poems are an important feature.

The price of a year's subscription to *Unity Daily Word* is $1.50. Let your subscription start now.

A Book for Your Vacation

Lovingly in the Hands of the Father, by Evelyn Whitell, was released only a short time ago, but already this book has made a place for itself in the hearts of our readers. Each of its ten chapters tells a different story, and each is built around the true experience of some one whom the author has met in her travels and teaching. If you enjoy contacts with people you will appreciate the keen insight into human nature that this book reveals. The author makes her readers live the experiences of the characters portrayed in her book.

You will want to take along something to read when you go on your vacation. *Lovingly in the Hands of the Father* will be an ideal traveling companion. Why not order it now, so that you may have it in time for your holiday. A cloth-bound book; price, $1. Also in *de luxe* cover, price; $3.

Walking Softly

IT is so big a thing—and yet so small—
This walking softly through the crowded days
Wearing the cloak of patience, the warm shawl
Of quiet understanding of life's ways.

The crisscross pattern on the loom is strange
And intricate to eyes that do not see
The endless turning of the wheel of change
Along the highway toward Divinity;

The endless lifting up and weaving in
Threads of experience; the cults and creeds
Of creeping centuries; the silken-thin
Fiber of human love for living needs.

It is so small a thing to say, "I wait."
And yet so big! It means a soul has grown
Into the heart of Truth, and can translate
The music of time's rolling undertone.

—*Anna Hamilton Wood*